



# *God wooing his Church:*

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Set foorth in three godly  
Sermons.

By William Burton preacher  
at Reading.



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L O N D O N

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# God wooing his Church.

## The first Sermon.



### IEREMIE Chap. 3.

Verse 14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

Verse 15 And I will give you Pastors according to mine heart, which shall feede you with knowledge and understanding.

**H**ese wordes be part of an Exhortation begunne in the 12. verse of this chap. and made to the captiue Israelites in Assiria, in the 9. yere of Hoshea king of the ten tribes, as appeareth in 2. King. 17. 6. And it groweth vpon a complaint against Iuda, because that Iuda did not profit by the iugements of God vpon Israel: which complaint being ended, the Lord here commandeth the prophet to labor with the ten tribes that were in captiuitie, that they might profite better by those afflictions which were

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Upon them, and by timely and hearty repen-  
tance to turn vnto God, which if they would  
yeeld vnto, the Lord doth also promise for  
his part to forget all their sinnes past, and to  
place them in their former estate of libertie  
againe.

This Scripture hath two partes; an Ex-  
hortation, and a Promise. In the Exhortati-  
on there are two circumstances to be consi-  
dered of: the first is of the persons; the se-  
cond is of the matter subiect. The persons  
be two-folde, exhorted, and exhorting: the  
persons exhorted are the captiue Iewes de-  
scribed in the twoo first wordes, *disobedient  
children*. The persons exhorting are also  
double, the Lord by *Jeremy*, and *Jeremy* in the  
name of the Lord; and that appeares in these  
wordes [*sathan the Lord.*] The matter subiect  
is two-folde; first, what it is that they are ex-  
horted vnto, in these wordes, *Turne againe*:  
secondly, a reason why, in these wordes, *For  
I am your Lord.*

In the manner of speaking to the persons  
exhorted, doth notably appear the singular  
wisedome, and unspeakable mercy of God.  
Gods wisedome appeareth in ripping vppo  
of their sinnes, before he exhorteth them to  
repentance: Yea that he may bring them to  
repentance for their sinnes; he saith not sim-  
ply, *O my children, turne againe*, lest they  
should

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should take an action against *Ieremy*, for impeaching their credit: but he saith, *O ye disobedient children*, that so hee might conuince their consciences, stop their mouthes, and take away all occasion of boasting. From this wise course of wisedome it selfe, in calling men to God, both the minister of God, and euery christian brother may learne this profitable lesson; that the readiest way to bring men from their profanenesse to true repentence, is first to conuince them of sinne, and then to exhort them to repentence. Many cry repente, and ameud, thundering out the iudgements of God against the people: this ought to be done; but if we do not first shew them what is amis, they wil say as the proud Iewes said to *Malachie*, *What haue we done?* Mal. 3.13, 14.

But let *Malachie* tell them what their words are, and then they wil blush for shame. Then will *Felix* tremble, when *Paul* preacheth of Act. 24.26. righteousness, temperance, and iudgement to come, all which do concerne him. Then will *Dauid* confes his sin, when *Nathan* shall lay 2. Sam. 12.7. the parable close to his conscience. Then is *Nabal* striken as a stome, when *Abigail* shal wisely watch hir time, and tell him of his churlishnes. Then will the Samaritane woman leaue hir scoffing, when Christ shall come home to her conscience. Then wil the ten tribes returne (if euer they will returne) Job. 4.19. A3

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when *Jeremy* shal summon them before god's judgement seat for disobedience. And then may the Preacher look to profit by his publicke doctrine; and the brother by his priuate counsell, when first they shal proue to their consciences, that of this and that sin they are guilty.

Secondly, from this wisedome of God, we learne that it is lawfull and necessary for the minister of god sometime to vse sharp words, if he meane to do any good, specially when he hath to deale with men whose faces are of brasse, whose necks are of yron, whose harts are offlnt, and whose consciences are seared vp with an hote iron. And yet he is not alwayes to lay on loade, but sometime ( with *Pauie* ) to doubt whether hee should come with a rod, or with the spirit of mildnesse; & as he shall perceiue them either obstinate, or tractable, so to make the edge of his repre-  
hension blunt, or sharp; as he seeth his Stil to drop, so to quicken or slake his fire; and so to straine, or let downe the strings, as that nei-  
ther by too much straining, or too much  
loosening, they be brought more out of tune  
then they were before.

Againe he is not to handle all alike, but to remember that as all the strings, of an in-  
strument are not alike placed, alike natured,  
alike scuaded, nor all strained alike, nor all

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out of tune alike, and that according to their place, quantitie, and qualitie, euery one must more or lesse bee strained, so it must be among men. The magistrate is to be reproued, but with great reuerence, and singular modestie. The minister is to be reproued, <sup>2.Tim.5.5.</sup> but as an Elder. The elder sort must be reprooued, but as fathers. The yoonger sort must be reprooued, but as children. And every one according to his place and calling must be dealt withall.

Againe, if two be fallen into one and the same sinne, he is wisely to obserue how they came down, & warily to put a difference betweene the one and the other. The one may fall by weakenesse, the other of wilfulness, the one of ignorance, the other of malicie: the one therfore with lenity, the other with seuericie must be proceeded against, alwaies tempering his speeches according to the nature and dispositions of persons with whom he hath to deale, and according to the qualitie and quantitie of the sinne against which he dealeth: examples hereof we haue not a few in the scripture. Christ will not breake the bruised reede, nor quench the smoking flaxe, but the rebellious hee will batter in peeces, like a potters vessel. Moses was the meekest man on earth, yet none more angry with *Aaron*, nor more seuere against *Idola-* <sup>Mat.11.20.</sup> <sup>Num.12.3.</sup> <sup>Deut.32.6.</sup> <sup>A4</sup>

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26.28.

tors then he. *Paul* will perswade *Felix* to become a christian, and will comuey himselfe into the bowels of the Gallatians to winne them to Christ, but hee meaneth to take vp *Peter* for halting, and to pronounce *Elimas* the verie child of the deuill.

As this doctrine was alwayes profitable, so neuer more needfull then now, when there be *quot homines tot sententiae*; how many men, so many minds. Some would haue the preacher speake alwaies alike, and that of nothing but of mercy and saluation, to prophesie of new wine and strong drinke, but in no case to awake them out of their sins. Some would haue him alwaies to bee thundering out the iudgements of God, and to minister nothing but bitter purgations, as though all men were sicke at once, or of one disease, or of one cause. Some againe can abide neither piping, nor mourning. If the minister reprove their sinnes, they call him a busie controlour: If he shall applie the word to the conscience, then, who made him a iudge? If he denounce the iudgements of god, then he fraieth his audience. If he standeth aboue his houres, he is tedious. If he entreat friendly, then he is glad to curry fauor. If he be sparing in reprofe, then he is afraid to displease. If he speake learnedly, then he is too deepe. If plainly, then he is no scholler, but if he

4.19.  
2.11.14.

2.113.10.

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will sooth them vp with an *Omne bene*, or a *nihil dicit*, then he is the best church man that euer they knew.

Thirdly the Prophet telleth the Iewes of their disobedience, that so hee might make them more fit to returne vnto God, being first humbled with the sight of their sinnes, to teach vs, that in all our reprehensions or admonitions, we must seek the good of our brother, and the glory of God; as *John* the Baptist called the Pharises and Sadduces a Mat.3.7 generation of vipers, not to make them desperate, but fruitful in the workes of repentence. And surely (good brethren) then is there hope of doing good by sharpe censures, when men may see that they are not censured of malice, or to make them odious, or for some other sinister respect, but of conscience and loue, seeking therby the good amendment of our brother, and that we are no whit glad for their faults, but rather grieved at their falles. And if this rule were alwaies obserued, amongst all those to whom the censures of the church are committed, I doe not doubt but that much more good might be done, then is done; but if men shall see that their censures (whatsoeuer they are) proceede not from a hatred of sinne, nor a conscience and care to amend their bretherē, but either of stomack to reuenge their own

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quarrelles, or from a couetous affection, to maintaine their own gaines; alas, how should they be regarded as they ought? Nay, howe shoulde the kingdome of Sathan bee ouerthrown, when the golden iudge giueth sentence? Howe can the right marke bee hit, when a wrong marke is set vppe to bee shot at? and howe can the Church bee terrible as an armie with banners, when the leaders of the army shall turne their swords points against their owne souldiers: but this may suffice for the wisedome of God in mentioning their sinnes, before hee calleth them to repentance, in this first word *disobedient*.

As the first word is a most evident testimonie of Gods wisedome, so is the second of his mercie; for lo, he calleth them still by the names of children. Oh loue vnspeakable, that cannot so forget the workmanship of his owne hands, but albeit they had most shamefully abused his maestie, yet still offereth to be their father. He ceaseth not to try them by afflictions, to call them by his prophets, to draw them by his spirit, to wooe them by his benefits, to pardon them in his mercie, and to receiue them into his wonted fauour againe. Thus wee see that our God will not alwaies be chiding, neither will hee keepe his anger for euer, but as a father pitieith his children, so hath the Lord compas-

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sion on all those of whose returne there is al <sup>Applicat</sup> ny hope. This doctrine will stand vs in stead many waies; first the papist may learne from hence, that the Lord doth not deale with vs, according to our deserts, but according to his merits in Iesus Christ. Secondly from hence the afflicted conscience (that groaneth vnder the burden of his sinnes) may fetch comfort against al the firy darts of Sathan, when hee shalbe surely perswaded that in Iesus Christ the partition wall is broken downe, and the hand-writing fastened vnto his crosse, and therefore, that al his sinnes shall not be able to ramper vp the gate of Gods mercie against him. Thirdly this teacheth vs, that if any be fallen by infirmitie, wee shoulde doe what wee can (with the spirit of brotherly loue, & longsuffering) to restore him again. And good reason, for if we be bound by the law of God to helpe vp a beast vnder his burden, much more our brother; but alas, how strange is this amongst vs? If a mans foote hath slipped neuer so little, especially if hee be a good man (and who can say his heart is cleane?) profane men are ready to exclaime of him, but neuer labor to reclaim him; neuer remembraing what our sauour Christ said when he wrote vpon the ground, but forgetting themselves to be laden both with moats, and beames, they do as dogs do,

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which (when one is in disgrace) run al together after him with open mouth and ful cry. Now if the Lord shuld thus hotly pursue vs, as we do our brethren, what shoulde become of vs? Fourthly, this gracious example of our heauenly father, dealing so mercifully with his disobedient children, cōdemneth the vnc-  
charitable practises of three sorts of men: the first sort is the Papists, whose fingers are dyed of a sanguine colour in the bloud of those men, which haue but transgressed the durtie decrees of an Italian priest; & yet these gnat-  
strainers, and camel swalowers, bewaile the want of loue among vs: secondly it meeteth with an abuse in church gouernours, who vse sometime to make out excomunications for fees, for trifles, and matters of small importance, as though the greatest censure of the church and the greatest iudgement next to the generall iudgement may be dallied withal, and so farre abused, as thereby to cut off, & cast out members of the church, to sathan at mens pleasures. Our good God casteth not off his people, no not for disobedience, but still admonisheth them, and taketh them for his children, so long as there is any hope of returning: thirdly it meeteth with the rash & furious dealing of Brownists, who (for some defects and blemishes) cast off the whole church of God in England for no apparent

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church of God, which is more then they ought to do for two causes. First, thogh disobedience be (as it is indeed) as the sin of witchcraft, and who is not disobedient in many things? yet so long as they canot chalenge vs, for apostacy, as we may some of them, and so long as there is any life of the spirit at all in her, she is not to be laied out vpon the colde ground. But soft a while: though shee hath not all her ornaments according to the word of God, yet she doth not refuse them, if she might lawfully come by them; but is readie to receiue them whensoeuer shee may lawfully obtaine them. In the meane time shee Ezech.9.4 mourneth for her wantes, and seeketh a redresse as she may, and sueth as she ought, and therefore no doubt is marked on the forehead for the deare spouse of Iesus Christ, so long as shee holdeth the foundation in him. But suppose that the church of Englād were proued as the church of Rome, a very harlot, and were adiudged for her continuance worthy to be put into the black book of excommunication, (which God forbid) yet for them to be their owne caruers and bailifes, is more then they ought, being but priuate men: and this is certaine, that no particular congregation, much lesse a priuate person may excommunicate a whole church. 1 Cor.5.1

Lastly, in ioyning these two words together,

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ther, wee are taught to censure sinne in all  
 men, but yet to iudge charitably of all. And  
 on the other side to iudge charitably of all,  
 but so as we winke not at sin in any, for that  
 were to hate our brother. And this are wee  
 taught here, while God calleth them dis-  
 obedient; yet still children: and children, but  
 yet disobedient. Many thinke that wee hate  
 them if we tell them of their sinnes, taking  
 those for their best friends, which do alwaies  
 sooth them vp in their sinnes, but these men  
 are much deceiued; for the reproofe of a  
 friend is better then the kisse of a flatterer;  
 yea, if *Shimei* an enemie shall raile vpon *Da-  
 uid*, though that bee *Shimei* his sinne, yet it  
 may be and ought to be *Dauids* benefit. A-  
 gaine, the sweetest words to the eare, are not  
 alwaies the wholesomest to the heart: no,  
 the bitter pill is better to purge, then the  
 sweete perfume. The boisterous wind will  
 make a man hold his garment fast about  
 him, when the gleaming sunne will make  
 him put off alto his shirt. The thunder and  
 lightning doe more purifie the aire, then the  
 calmest day in summer. The greenest herbe  
 doth often couer the foulest road, where the  
 water is stillest, there is it deepest; the fair-  
 est garment doth often couer the filthiest  
 carkas; when the baine is most in sight, the  
 hooke is least suspected; the friendliest kisse

2.13.37.

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in shew, is sometime but treason in substance; the Bee hath hir honey, so hath she a sting, and the one shal wound more then the other shall heale; when *Herodes* courtiers shal crie to *Herod*, Oh the voice of God, not of man, then must *Herod* come downe with a mischiefe; when 400. false prophets shall say to *Achab*, go and prosper, then must *Achab* looke least to thriue, neither shal he returne in peace: and so much for the persons exhortet, in these words, *O ye disobedient children.*

The persons exhorting are, God by *Jeremy*, and the prophet in the name of the Lord, and this is of force also to enforce the exhortation: as if he should say, I doe not of my selfe thus reprove you, for then you might thinke me too busie, but the Lord set me aworke, whose will I must obey, and therfore you must heare me with patience. Thus *Jeremy* pleadeth his commission, partly for his owne discharge, and partly to make his message of more credit and force with them. And thus might *Jeremy* reason. He that is but a seruant, must do his masters message: I am but a seruant, therefore I must do my masters message. And againe, he that doth but his masters message, ought not therfore to be blamed; I do shair, and no more, and therefore I ought not for that to be blamed. And againe, whatsoever the Lord by his

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his messenger saith, that must be beleued: but the Lord (by me his messenger) saith that you are disobedient, & promiseth that if you wil turne againe, and obey him, he wil be your Lord, therefore you must beleue it. And againe, whatsoeuer the Lord by his messengers doth command, that must be obeyed; but the Lord by me doth commaund you to turne againe, therfore see that you obey his commandement as you will answere at your vtmost perill. Here then we haue three things to consider of in the ministers of God: First their authoritie, secondly their dignitie, thirdly their dutie.

their au-  
thoritie.  
11.10.  
ch.3  
2000.16.15  
27.2

Their authoritie is very great, and their commission is very large; for behold (saith the Lord to *Jeremy*) *I haue set thee ouer nations and kingdomes, to plucke vp, and to root out, to destroy, and to throw downe, to build and to plant.* But how? *Excchiel sheweth how; Thou sonne of man, feare them not, nor their wordes, although thou remaine among scorpi- ons, feare not their looks, for they are a rebel- lious house;* verse 7. Therefore thou shalt speake my words vnto them: so that it must be done without feare, and by speaking the word of God without ceasing. The minister of the word therefore hath authoritie to reprove princes, as the prophet saith, but not by the sword to remoue princes as the pope

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saith. He hath authoritie in Christ's stead to pronounce forgiuenesse of sinnes to the faithful as the Euangelist saith, but not to absolute whom he list as the pope saith, He hath authoritie to reprove things amisse in the church, or the common weale by doctrine as the word saith, but not of himselfe to reforme by practise, as Brownists saie, for deposition of Princes belongs to God only: forgiuenesse of sinnes, belongeth to God only: reformation of churches and common weales belongeth to Princes onely, but the reproving of sin in prince, church, or common wealth belongeth to ministers also. And this in wisedome and discretion, they may & ought to do. Nay bloud for bloud, if they do lesse then this, if they do more then this, and if they do not all this; Why then should Moses be inurmured at? why shuld *Michæa* be smitten? or why shold *Jeremy* be impriso ned? and al thus troubled for executing their commission? haue they not authoritie to speake? Nay we say to you, (if you be angrie with vs for this) as your seruants will say for themselues. We are but seruants, it is no thing to vs, agree with our master and wee shall be content, wee may speake what his word speaketh, for we haue authoritie, and so much we must speake, for therfore are we put in authoritie. And so much briefly

Job, 20.23.

B.

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for the anthonitie of Gods ministers.

As their authoritie is great, so is their calling excellent, and honourable, in respect of their office, and of his person, whose mouth they are. We can thinke as basely of our selues, as any can either think or speak of vs, but if it be an excellent thing to bee a kings ambassadour, howe much more then to be embassadour to the king of heauen & earth? Therfore are they called in the scripture by names of great account; as *Angels, Stars, Fathers, Horsemen, and Chariots of Israel*, wherof some be old as *Heli* was, some be young as *Timothie* was, yet all the messengers of the Lord Iesus. Some haue tenne talents, some haue but one, yet all must occupie for their Lords aduantage. Some come at the first houre, some at the last, yet all sent of God. Some are like *Iames* and *John* the sonnes of thunder, some like *Barnabas* the sonne of consolation, yet all the messengers of God. Some haue receiued a greater measure of g fts, some a lesse, yet all according to the measure of the gift of Christ. And therfore let vs esteeme of them as of the ministers of Christ, and the disposers of the secrets of God. Men they are as we are, that is our benefite, for if God himselfe should send forth his voice, we must yeeld vp our liues. Sinfull they are as others, that is, because they are

1 Cor. 12. 1.  
1 Cor. 2. 12.  
1 Cor. 4. 15. 18.  
1 Cor. 4. 12.

1 Cor. 3. 22. 3.  
1 Cor. 4. 13.  
1 Cor. 2. 25. 25.  
1 Cor. 2. 20. 2.  
1 Cor. 9. 17. 1

1 Cor. 4. 36.  
1 Cor. 4. 7.  
1 Cor. 4. 1.

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men, mortall they are as others are, and that is because they are sinfull; yet still the messengers of God, and beseech vs in Christ his stead to be reconciled vnto God. If this were regarded, then Gods ministers shoulde be more regarded, and lesse despised, more belieued, lesse disgraced, better prouided for, lesse pinched, and not so shamefully flandered and abused of so many as now they are. But alas, it is not once thought vpon of many, and therefore euerie churlish *Nabal* denieth them maintenaunce, euerie couetous *Achab* is sicke for their liuings, every proud minion, and misusing damsell longeth for their heads in a platter, euerie *Judas* is ready to betray them. *Zidkiyah* the kings claw backe will not sticke to take his fist from their cheeke, *Tertullus* the oratour dareth call them pestilent fellowes, and troublers of the state, if any man of his courtesie will giue the the hearing. *Festus* in his mad mood, will call them mad men, and lay the fault (if there be any) vpon their learning too. *Demas* the wordling will giue them the slip, onely the poore widdow of *Sarepta* is founde relieuing poore banished *Elijah*. And some (thanks be to God) but not many in respect of the multitude, haue the ambassadours of the Lord Iesus, in that good account which they shoulde, especially for their works sake,

2. Cor. 5.26

1. King. 21.4

Mat. 26.15.

1. King. 22.4

Act. 24.4,5.

Act. 26.24.

2. Tim 4.10

1 King. 17.9.

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for do not many grudge our meate, number our morsels, and reckon our liuings to euery farthing? Christ commanded his to carry neither bread nor money, nor to put on two coates: he is a rich man nowadays that hath two coates to put on, except some that haue twoo or three benefices, for many in the world are turned out of all, and yet (God be thanked) they are deliuered. We may say as *Paul* saide, we are afflicted on euery side, in pouerty, yet not overcome of pouerty; as dead, yet aliue; as sorrowing, yet reioycing; as possessing nothing, yet hauing all things. In the time of popery one congregation did maintaine many masse-priests, now many congregations will hardely maintaine one good preacher of the gospel: and no maruell, for then there were too many foolish Bees that brought all their honny into the popes hiue; and nowe wee haue too many droanes that sucke all the hony out of the churches hiue; yea too many horse-leaches, which alwaies cry, Giue, giue, but never say, Ho. One crieth, giue me the college landes, another crieth, and mee the landes of cathe-drall churches; another longeth for the impropriations; the fourth must haue an other benefice or two for to buy him bookees withall; one is sicke for a deanry; and some are sicke of a consumption, and a bishoprike.

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or twoo would restore them againe, or some other thing that shuld go to the churc<sup>h</sup>, and some will not leaue till they haue the deuill and all, or till the deuill haue them. If men take paines, sonie will rewarde them with a thistle the reward of an Asse : others would send away their pastours in worse case then the basest officer in their kitchin , without either warning or wages. I blame not all, but all such. Why, say some of these men , can you not live as the apostles liued? Why, say I againe, let them lay downe their goods at the Apostles feete , and then let them aske that question. Truely many doe as *Ananias* did, if they giue one groat, they will brag of two. Many aske, from whence commeth the fall of the church? I indecde it is a question to be moued, thogh the disease wil hardly or never be remoued. It is said that seuen ilfaoured leane kine deuoured seuen fatte kine, and this was *Pharaoes* dreame; but now seuenty times seuen ilfaoured leane kine haue deuoured seauen hundred fatte kine ; and this is no dreame, but a very troth: but wherefore I pray you are Gods messengers thus handled? Doe they demaunde their dueties? No they dare not; for the earthen potte dareth not striue against the brasen vessell, and menne are nowe like drunken guests, which hauing filled their bellies are

Act.4.35.  
Act.4.2.

Gen.41.10.

g.3

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loath to pay their reckoning. What is the cause? Any cause will serue the turne in this point. *Facile inuenias baculum, quo canem cedas.* It is an easie matter to find a staffe to beate a dogge withall. When the Pharises could not abide the doctrine of Christ nor his disciples, they quickly found a iust defence of their quarrell. They do that on the sabbeth daie which is not lawfull. And wot you what that was; they plucked the eares of corne. Our Pharises also haue taken vp the same accusation against vs, for (say they) we do that on the sabbeth day that is not lawful. And first to begin withal, they cry, out vpon him rebell, he wil not weare the surplis euerie sunday and holy day. Againe, he will not reade all seruice at all times, and therefore (whether lawe dispence with him or no for his preaching we haue found sufficient cause to denie him his dutie. Againe, he will not reade diuine seruice to the walles and the windowes; to the stooles and the stones, & is not this cause sufficient to denie him his dutie? Againe, they preach against papists, Atheists, vsurers, drunkards, swearers, lords of misse-rule, abuse of apparrell, and other profanings of the sabbeth day, and such like commendable, and common excercises of good neighbourhoud, and is not this a sufficient cause also? Lastly, if they shold pay the

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minister his dutie, the lome of so much mo-  
ney were lost , which in many yeares would  
amount to some round summe, and are not  
all these, or any of these sufficient causes  
thinke you, to handle Gods poore ministers  
and seruaunts as hath beene shewed before?  
But what hath good queene *Elizabeth* done,  
that she can get nothing of some of them, I  
hope it is not because she hath banished ido-  
latrie and brought in the gospel. Some can  
rob *Peter* to pay *Paul*, (they say) but these  
men can cunningly rob both *Peter* and *Paul*  
too, and pay neither of both. Well, we haue  
beene all this while but among the eares  
of corne : but what? Are wee sharpe in  
reproouing their sinne? No, wee dare not  
say to *Herod*, thou must not haue thy bro-  
thers wife, wee may not say, that a right  
papist is a ranke traitour , lest wee should  
be told, that when we are in our priuileged  
places , wee prate what we list , as once  
I was tolde . We may not say the magi-  
strates are profaners of the sabbeth day,  
if they suffer it to bee profaned , though  
the word saith so. And to meddle with a-  
ny abuses or corruptions in the church , is  
*Auribus canem*, to puill a dogge by the  
eares , and to put our hande into a hornets  
nest. A learned father (who belike had  
experience of such things) said once (if not

*Nehem. 13.17*

## God wooing his Church

often) *Tutior est discens, quam docens ratio:*  
 It is better to learne then to teach: but wee  
 may say nowadayes, *Tutior est peccantis, quam  
 arguens conditio,* It is more daungerous to  
 reprooue sinne, then to commit sinne. And if  
 ever it were true, it is now true, that *Lepores  
 concionantur leonibus,* we must preach in fear  
 as poore hares before proude lions; for if we  
 please them not, they will say as *Achab* said,  
 Hee doth not propheticie good vnto me, but  
 euill, and therefore my soule doth hate him.  
 We reade that *Pharao* cried against the Is-  
 raelites as appeareth in *Exod. 5.8.* *Give them*  
*no moxe straw, but let them gather it themselues,*  
*and get it where they can, and yet we will haue*  
*our whole tale of bricke;* And why so? for they  
 be idle and crie, Let vs go three daies iourny in-  
 to the wildernesse and offer sacrifice vnto God.  
 So play many with vs, for they crie, let our  
 pastors and preachers haue no more liberty  
 giuen them, let them gather their straw the-  
 selues, that is, let them preach as much as  
 they will (for they account of preaching but  
 as of straw;) but in the meane time we wil  
 haue our whole tale of bricke, that is, all our  
 old customes and ceremonies kept whatsoe-  
 ver they be: and albeit wee haue no lawe for  
 them, yet will wee haue them to doe as wee  
 will. And why so? Because for sooth (as they  
 say,) we be idle, and crie, let vs go offer sacrif-

## The first Sermon.

fice; that is (say they) they neuer leaue call-  
ing to church, and to the sermon euery day,  
and there wee must be reprooued for euerie  
fault, and this diet is not for our humors; and  
they were as good be idle as thus occupied.  
And as *Pharaao* vrged those things at Israels  
hands, which hee would not touch himself  
with his least finger: so these *Pharaos* would  
lay heauier burthens vpon the ministers  
backes, then either prince, or lawe, or con-  
science will warrant. Againe, because the E-  
gyptian taske was not done; the Israelites  
and their officers were beaten. Even so, be-  
cause their taske (I meane not the taske of  
the lawe, for that haue wee borne, and are  
ready most willingly to undergoe) but their  
vnstanted taske of mens vnbrikeled affecti-  
ons, whose behauour sauoureth of the dis-  
cipline of an alehouse, because their taske is  
not done: we are beaten with the slaunder-  
ious tongues of yngodly men, with the re-  
proch of the world, with the disgrace of our  
ministry, with the bitings of povertie; and  
if some might preuaile, with the losse of li-  
bertie, liuing, and life it selfe. for they cry  
Crucifie already, the Lord (if it be his will)  
turne such *Pharaoes* hearts. But, will not  
the Lord be reuenged of his seruants wrong  
and oppression? Yes no doubt; for if Princes  
take that contempt to themselves which is

## God Wooing his Church

offered to their ambassadours, much more  
 will God. If *Haman* and *Ammon* stincke in  
 the nostrels of Israel, for their villanie offe-  
 red to *Danids* messengers, much more shall  
 these stinke before God. And if God made  
*Ierusalem*, yea euен famous *Ierusalem* a  
 heape of stones, and the shame of the world,  
 for mocking, despising, & misusing of Gods  
 messengers, how shall God suffer these op-  
 pressing *Pharaoes*, whether they be papists,  
 or atheists, or libertines, or neuters, or Ma-  
 chiauls, whether in city or country, whether  
 in village or in cotage, or wherfoeuer or who-  
 soeuer they be, how shal God suffer them at  
 last thogh he suffer them long to escape his  
 heauy wrath? Therefore I would wish that  
 this contempt and neglect of Gods mini-  
 sters might be banished from amongst vs;  
 for although in respect of humane infirmi-  
 ties, they are but as other men are; although  
 the messenger of Sathan bee sent to buffet  
 them; and though there bee a lawe in their  
 members, rebelling against the law of their  
 minds, whereby many times they are led (a-  
 gainst their wils captiues to the law of sinne,  
 oh wretched men that we are; yet in respect  
 of their office which is honourable and ex-  
 cellēt in respect of him whose message they  
 bring; and in respect of the message it selfe  
 which they bring, they are to be regarded

## The first Sermon.

and reuerenced: and so much for the digni-  
tie of Gods ministers.

Their authoritie is great, honourable is  
their office, and great is their dignity; their  
duety therefore must needes be very great,  
but which is the greatest I know not. They  
are messengers of Gods counselles, therefore  
they must be trusty; they are fathers vnto  
Gods children, therefore they must be lo-  
ving and tender; they are builders of Gods  
church, stewards of Gods hotisholde, shepe-  
heards of Gods flocke, therefore they must  
be skilfull, faithfull, and watchfull; they are  
captaines ouer Gods church, which is terri-  
ble as an army with banners, therefore they  
must not be feareful and faint-hearted; they  
are the lightes of the world, and the salt of  
the earth, and therefore they must neither  
stand vnder a bushel, nor be vnsauoury; they  
are nurses of gods tender ones, therfore their  
breasts should neuer be without milke; they  
are to heale with old and yong, with learned  
and vnlearned, with strong and weake, with  
wilful and ignorant, and with all sorts, there-  
fore they must be wise. In the time of peace,  
and in the time of warre, in time of prosperi-  
ty, and in time of aduersity, in season, and out  
of season, and at all times; therfore they must  
be no tittie-servuers: Against principallities  
and powers, against holds mighty and strong

Of their due

Ac.20.37.  
1.Cor.4.15.1.Cor.3.19.  
1.Cor.4.20.

Cant.5.

Mat.5.14.

Ephes.6.12.

## God wooing his Church

against flesh and bloud, the world & worldlings, the deuill and hell, presumption and despaire, and against all sin in others and in themselues: before princes and subiects, before angels & men, before heauen and earth, and before God himselfe, & therefore their garners must be stored with al kind of grain, both old and new, their lips must alwaies preserue knowledge. Their hands must be holden vp, & their armes vnderset whē they faint in prayer, their eies should dazzle with waiting for the hope of their praier, their cheekeſ ſhuld be watered with teares, when they pray for the ſins of the people, & when they can pray and preach no longer, let the chatter like a Swallow, mourne like a doue and grieve in their ſpirites: for *episcopum mori concionantem & orantem*, ſaith a godly faſher. A good Bishop must die preaching, and praying, & must pray and preach till he die. What ſhould I ſay more, he is the minister of God, therefore of God hee must learne his duty, and vnto God he must performe his dutie. Hec is to ſpeake in the name of god, therefore he must ſpeake both what, & when, & to whom, & in that maner that God will. If therefore we ſpeake mens inuentions in painted eloquence to ſet forth our ſelues, to ſome & not to all, faintly and coldly, to *Tharsis* for *Niniuy*, if we condemne

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the good, and commend the bad, encourage the wicked, and discourage the godly, if we speake but ance a yeare, once a quarter, or when we list, or not at all, and at all times as occasion serueth, both instantly and earnestly, we doe not the dutie of good messengers. But if wee speake Gods glorious will without adding or diminishing, in the euidence of the spirit, to the conscience as wel as to the eare, to the courtier and countriceman, with courage and boldnesse, with wisedome and discretion, with a zeale of Gods glorie, a loue of Gods people, and a desire of their good, and that continually, constantly, and faithfully, then wee doe the dutie of Gods ministers. If therefore any man shal send for Gods miuister, to schoole him before hande, and to teach him either what to speake, as generall doctrine without application, or howe to speake, as in fine tearmes, and filed phrases, to please all, and to displease none (as the manner of some is, and who is not cunning in the ministers office, and in euerie mans office sauing his owne) wee are to signifie thus much vnto him, that wee are not ministers of mens vnbridled affections, but of the Lordes most holie will, and therefore wee must not speake either what they will, or how they list, but all must bee both

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for matter, and maner as God wil; so said *M. chaiah* the tru prophet to the kings eunuch; so said *Balaam* the false prophet to the King himselfe; and so say we to euery one. And good reason; for if the Lawyer wil scorne to learne of the Diuine to pleade at the barre, why should the Lawyer take vpon him to teach the Diuine how to speake in the pulpit? And if our seruants are not to doe our busines by other mens directions; if the steward must not dispose of his masters goodes at another mans appointment; if the captain must not fight when the meane souldier wil appoint him; and if the souldier must not fight with such weapons as his ennemie will appoint him, why then should Gods minister (who is to pleade Gods matters, to doe Gods busines, to dispose of Gods treasures, and to fight the Lords battels) become a flauue and a seruant to mens affections? If he should (which God forbid) hurt he may do much; but God he shal do none. And yet I deny not, but that the minister is to receiue good counsel of any man. And the Colossians may say to *Archippus*, looke to thy minis-  
try. And so much for the authoritie, digni-  
tie, and duetie of Gods ministers. And thus much both for the persons exhorted, and exhorting.

In the second part we are to consider; first

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of that whereunto they are exhorted, and then of the reason why. For the first, it is re-pentance, and is here called a turning again: alluding to one that is out of his way, and cannot come into the right way, except hee turne againe, or else to one that had left some thing behinde him, without which his journey could, not prosper, but most likely to a wife diuorsed from her husband, for adulterie, but he calling to mind the old and sweet loue that was wont to be between them, calleth her againe, and offers stil to be her spouse, vpon condition that shee wil become a new woman. At all these staies were we all of our selues, for by nature we are all gone out of the way, we are corrupt, and become abhominable, the waies of peace we haue not knowen. But then did the Lord cal vnto vs, and said, *Adam where art thou? come* Gen. 3.9. into the right way, Christ Iesus the seed of the woman, is the way the truth and the life, walke thou in this way, and he shall conduct thee directly vnto Chanaan the kingdome of heauen.

Againe, when we had found Christ the way, wee made no more reckoning but thought that we had all, when wee had the way, but we were denied; for we left behind vs the works of faith, and repentance. We were going to Christ, not like the wisemen Matt. 2.11. with

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With our presents, but like the foolish virgins without oyle in our lamps; but behold, the Lord calleth vnto vs, and saith. Turne againe, and take your prouision with you, we also went a whoring after our owne inuentions, we were trudging to hell, with bagge, and baggage, we had plighted our troth to the world, finne, and Sathan. Yet lo: God of his infinite mercie and goodnesse, sendeth embassadours after vs, his Prophets, Apostles, and ministers, to call vs backe againe, and to offer vs condicions of peace. Nay hee sent his owne sonne to call vs backe againe, and he crieth, Come vnto me, come vnto me, &c. Nay God himselfe calleth vnto vs, and he crieth vnto vs why wil you die, O house of *Jacob*, why wil you die? when this would not serue, he falleth to entreating of vs, that we would be reconciled vnto him. Oh loue without comparison. Thus hath our good God, and most gracious father forbidde the banes of matrimonie betweene the deuile and vs, and offereth vs a better match, euen his owne sonne, the heire of all things, and king of heauen and earth, and all vpon this condition, that we will turne againe, and forsake the deuill, with all his works, and embrace Christ Iesus with all his merites, and serue him in righteousnes, and true holynesse all the daies of our life, blessed be his name for euer.

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Well then, by this time wee see what true  
repentance is, namely a continuall turning againe vnto God, by forsaking our old waies  
of iniquitie, and transgression, and walking in  
the new waies of holy life, by casting off the  
worke of darkenes, and putting on the ar-  
mour of light. This turning againe, is a ha-  
tred of all sinne past, with a hearty sorow for  
the same, with a care to prevent sin to come,  
and a stedfast resolution not to entertaine it,  
when it is offered againe. It is a conquest  
of our owne wills and affections, and a sub-  
iecting them vnto the will of God. The  
time of this turning againe must be alwaies,  
euen while it is saide to day. This turning  
againe must be by one certain way, and that  
is Iesus Christ. And for the better finding  
out of our way, & keeping of it being found,  
we must needs haue a lanterne to our fecte,  
and a light to our pathes, and that must bee  
the word of God, read, preached, heard, be-  
leeued and meditated vpon. And because  
we walke in this world as on a sea of glasse,  
verie slipperie, and we verie feeble & faint,  
wee must haue the staffe of faith to goe by.  
Our guide must be the spirit of wisedome,  
knowledge vnderstanding, of courage, and  
strengeh. And because Christ our way is ho-  
ly ground, wee must therefore put off the  
shooes of our beastly affections, which can

Pro.24.16.

Rom.13.12.

Psal.819.11

Act.10.33.

Psal.95.7.

Joh.14.6.

Iesh.1.8.

Apoc.4.6.

Isa.11.2.

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ried vs euerie way before, and put vpon our  
 feete the shooes of preparation to the go-  
 spel. In this our turning again, we shal meet  
 with many discouragements, we must there-  
 fore be couered with a helmet of hope, and  
 leſt our old enimies the world, the flesh, and  
 the deuill, ſhould make vs retire backe, we  
 muſt put vpon vs the whole armour of god,  
 be valiant, and quit our ſelues like men, and  
 ſo march forward toward our heuenly Cha-  
 naah. And if at any time we chance to loose  
 our way, as being either benighted, weather  
 beaten, or otherwife beguiled, we muſt goe  
 about the cittie; by the ſtreets and open pla-  
 ces, and enquire of the watchmen, the mi-  
 nisters that are ſet to go about the cittie, if  
 they did not ſee him whome our ſoule lo-  
 ueth, & if they ſhall ſhew vs where he is, we  
 muſt not ſay, I haue put off my coate, howe  
 ſhall I put it on: but leauing all ſuch dilatory  
 pleaſes, turne againe, and meeete him with  
 great ioy.

If these be the properties and qualities of  
 true repentance, then are many in the world  
 far from true repentance. The papifts di-  
 ſpence with murther & treason. The price of  
 whordome, iinceſt, ſodomity, patricide, ma-  
 tricide, fratricide, & of all ſin is ſet down in  
 the market of Rome where. *Omnia venalia*,  
 al is for mony, & the deuill clarke of the mar-

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ket, far inough therefore are they from true repētance, neither can they be saued, except they turne againe. Their foolish penance of whipping, creeping to the crosse, going bare foote, and such like, God never required, and therefore no true conuersion, except they leauē these toies and turne againe. The Turke followeth his Alcaron, <sup>Turkes.</sup> euēn darkē-  
nesse it selfe, leauing the word of God, <sup>Iewes.</sup> euēn  
light it selfe, and therfore so long as he doth  
so he cannot turne againe. The Iewes denied  
Christ the right way, and therefore they are  
farre from this turning againe. The Ana-  
baptist <sup>Anabap.</sup> reicēteth the written word of God,  
and relieth vpon his drousie dreames, and  
night-reuulations; and therfore shal not pos-  
sibly find the right way, except he turne a-  
gaine. The Neuter is for any way, and there-  
fore out of the right way, except he turne a-  
gaine. The Atheist saith in his heart there is  
no god. The Machiuel with the Atheist, <sup>Atheists.</sup> wil  
not acknowledge that there is either god or  
deuill, hell or heauen, and in all their actions  
they quench the spirit of god, which one day  
they shal know to their cost, except they re-  
turne. The prophane worldling, with *Esau* <sup>Worldlings.</sup>  
weepeth not for his sins, but for the losse of  
som worldly cōmodity, but this is no true tur-  
ning. The presumptuous person drives of a <sup>Presumptuo-</sup>  
to the last hour, & therfore is like to be pre- <sup>C 2</sup>

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red, if in time hee doe not turne againe. The desperate person is in hatred with himselfe for his sinnes, but because he wanteth Christ the way, and the staffe of faith, he layeth violent hands vpon his owne body, and destroiyeth the good creature of God, and so turneth further from god, then euer before. The turning turner that turneth with the weathercocke in the wind, must also turne againe before he can be saued. The church-papist turneth in shew, but not in truth, and therefore must looke for his portion with hypocrites except hee turne againe. The Barbarians turned from one opinion to another, but both in extremities; for one while they iudged *Paul* as a murtherer, another while they esteemed him as a God. Our Brownists also once accounted highly of gods ministers, but now they account them but murtherers, and false prophets; once they thought our church to be the onely church, but now no church; but I hope that so many of them as belong vnto God, shall one day turne againe. Some turne from popery, to Atheisme, from one sinne to another, but to God they cannot turne, except by true repentence they turne againe. Some turne as dogges do, that is, either to their vomit againe, or else to snatch at them which bring them meate, I would I could devise a way

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to make vsurers turne againe, but I feare mee  
 I shall not, for they which can cosin al lawes,  
 (no doubt) will be too cunning for me. Vsu-  
 ry is a deuill that all the disciples of Christ,  
 in England cannot cast out, for it is a kinde  
 that will not be cast out, but by fasting and  
 prayer. We reade that there was a man pos-  
 sessed with a deuill called Legion, hee kept  
 amongst the graues, and no man could passe  
 quietly by him: I thinke vsurers also are  
 possessed with the same deuill, for no man  
 can passe by without his marks. The father  
 crieth, oh my sonne is vndone by the vsurer,  
 the sonne crieth, oh the vsurer hath eaten vp  
 my father, and euerie one that commeth that  
 way where the vsurer keepeth, crieth, God  
 keepe me out of the vsurers hands. No sta-  
 tute, nor lawes can tame vsurie, for he hath so  
 many turnings and turneagaines, that a man  
 cannot tell where to find him. He is in mo-  
 ney, and wares, in buying and selling, he dea-  
 leth for ready money, and for time, hee bor-  
 roweth and lendeth, he dealeth by himselfe  
 and his brokers, the deuils huntsmen. And  
 this is certaine, that vsurie is growē so strong,  
 that hee hath sinewes and bones like a man,  
 and walketh vp and downe the streetes like  
 a seruving man, like a gentleman, like a mar-  
 chant man, and like an alderman; yea and  
 that so stoutly, that hee alreth the wall of all

Mar. 5. 3. 4

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honestie and religion. These turners are  
 like the deuill, who being driuen out of  
 a man, woulde needes bee in the swine, but  
 wheresoeuer they be, they wil be sure to do  
 no good. Good brethren, in many things we  
 sin all, and therefore wee haue neede at all  
 times to be turning againe. In euerie tur-  
 ning againe there is *terminus à quo*, & *termi-  
 nus ad quem*; that is, the thing from which,  
 and the thing vnto which wee must turne.  
 Saint *Paul* sheweth that we must turn from  
 idols, to the liuing God. And *Jeremy* in the  
 first words of his text, sheweth that we must  
 turne from our disobedience to true obedi-  
 ence, for the reproving of the one is the ap-  
 prouing of the other, and the forbidding of  
 the one is the commanding of the other. And  
 to say the truth, they are truely turned vnto  
 God, who are truely obedient to the word of  
 God, and they are indeed disobedient per-  
 sons which disobey the word of God. And  
 therfore let vs make what shewes of holines  
 we can if wee obey not the word in al things  
 that concerne vs, we are vnholy, wee are not  
 truely conuerted. The word of God forbids  
 vs to follow the fashions of the world, it for-  
 bids men the wearing of long haire, & wome  
 the laying out of their haire, & both men &  
 women to disguise themselues in strange at-  
 tire. Now if al this notwithstanding we shal

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practise the contrary, what doe wee else but turne from the Lord vnto Sathan, who is our *terminus ad quem*. The Lord in his word forbids all lying, and false dealing to deceiue, and all deceit to liue; if any man in his shope, or else-where shall vse both, they may well be hearers of the worde, but God will note them for monstrous rebels and hypocrites. And thus wee are to examine our selues for euery other thing. For the wickedest man that liueth may heare the word of god gladly, reuerence the preacher, & in many things obey the word, as *Herod* did; but *Herod* would stil haue his brothers wife, and so many will loue one sin or other as their dearling. And surely the deuill can draw a man to hell as well with one bait as with a thousand. Gods children must therefore striue against all sinne, and in euery thing labour to obey the word; or else, as God did allowe the good things, and euer had somewhat to say for the euill that hee found in the seauen Churches of Asia, so will his maiestie reckon with vs for all our sinnes, not onelie of omission but commission; although he doe finde some, yea many good things amongst vs.

Mar. 6.

Apoc. 2.

Many, vnder pretence of obedience to Princes would give entertainment to any religion, forgetting that god must be obeyed

c 4

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before men, but such men are most disobedient to the King of al kings, but truely obedient to none. Many againe crie, obedience, obedience, as though they were compounded of nothing but of obedience, and yet all is not gold that shineth; and flattering *Iudas* is not the faithfullst disciple; & *ex vnguibus leonem, ex fructibus arborem*, the lyon shall be knownen by his clawes, and the tree by his fruit. For let a man looke well vpon many of them, and he shall see that there are not any generally to all lawes more disobedient, in their liues, none more dissolute and scandalous in their worshipping of god, none more superstitious, in the principles of true religion, none more ignorant, in their dealing, none more vniust, and deceitfull where aduantage is giuen them, none more cruel & mercilesse, and in all their sports & pastimes none more profane, and filthy, and blasphemous; which kinde of people are not much unlike *Caius Gracchus*, who tooke vpon him the defence of the treasurie, wherof he himselfe was the spoiler. So they crie obedience, when none are more disobedient then they; like theeues which hauing done a robberie, can make hew and crie after the true man. Some can hold one with a tale, while they picke his purse, but these are cunning theeues, which can hold the world with a

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talt of obedience, and conformitie, while they in the meane time doe deceiue both Prince, church, and common wealth of their duties, and themselues of Gods fauour, if in time they take not a new course. Such hal-low hearted Ambo-dexters haue learned to serue the time, but to serue their own turne, looking when time will turne, that they may turne with time: but if carefull circum-spection be had, which the necessity of these times requireth & the subtilties of these eni-mies craue, it will be no hard matter to dis-cerne the wolues, though they wander in sheepes cloathing, by the noise of their how-ling, and to descrie the asse (though he iet in the lions skin) by the length of his eares, except by true repentance in time they turne againe, which God grant if it be his will.

But heere ariseth a question, and that is this: Whether a man in turning to God, must forsake the companie of the wicked or no? If yea (as they ought indeede) why did these Lewes continue still among the Assiri-ans which were idolatours? and why went they not to Zion, the place of gods worship? Of if they could not, because they were in captiuitie, to what purpose then serued this exhortatio? The answer is not heard? There is a turning in outward action and affection: In outward action, whē a christian doth that

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which he ought to do, and may lawfully, &  
 conveniently do it. In affection when a chri-  
 stian would do that which hee ought to do,  
 but canot, being letted outwardly, by impri-  
 sonment, sickenes, banishment, the lawe, or  
 such like: or inwardly by some natural infir-  
 mity. Examples we haue of both in the scrip-  
 ture. They turned in outward action, who  
 with *David* fetched home the arke, so did the  
 Niniuites which fasted & praied at the kings  
 cōmandement; so did likewise the Iewes and  
 Grecians, which burnid their books. In affe-  
 ction turned the Iewes in Babilon, which  
 mourned & wept at the remembrance of Zi-  
 on. In affection turned *David* in banishmēt,  
 whē he desired to go to Gods house with the  
 people, but could not. In affectiō also turned  
 those men which mourned for all the abho-  
 minations that were done in the midst of Ie-  
 rusalem: And in affection also the Apostle  
 turned, whē he desired to do al that he ought  
 to do, but could not, being led captiue to the  
 law of sin. So we in many things may turne,  
 both in outward action & affection of heart,  
 as frō idolatry to the gospel, from drunkēnes  
 to sobriety, from pride to humilitie, and in  
 many things more. Som things are yet want-  
 ing (which the church shuld haue, if she had  
 her right) as a learned minister through the  
 whole land, and the prefection of that god-

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y, and ancient discipline, which was in the primitiue church, but as yet we cannot haue them in acte, yet in affection we embrace them that is, we pray for them, we woulde gladly haue them if wee might lawfully come by them, and this church doth allow in our booke of common prayer, where in plaine words it is said, *That there was a godly discipline in the primitiue church, which is to be wished; and much to be wished, that it might be restored againe;* and therefore also when occasion serueth it may be taught, and yet with great wisedome and discretion: for shall it be prayed for, and not be taught also what it is, that it may be much wished for? yes surely, for *Ignoti nulla cupido*, there is no desire of that is not knowen. And in affecting that which is wanting, we are to beware that impatient rashnes draw out our affections beyond the bond of christian charity, and godly sobriety, lest we forget to bee thankeful for those singular benefits which wee haue already receiued, and so for our impatience on the one side, and our ingratitudo on the other, we are rewarded, in the ende with the losse of al.

Now followeth the reason of the exhortation in these words: *For I am your Lord.* The word *Lord*, in the originall signifieth to command as a Lord, or to rule as a husband:

Preface before  
Commination  
on Ashwednes-  
day.

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either is sufficient, so the sence be taken, as if hee should say; it is good reason thou shouldest turne againe, for thou hast entred a covenant with me, and married thy selfe vnto me, and therefore I haue both power ouer you, and interest in you. This beeing the sense, the doctrine shall be this; first, that it is neuer in vaine to turne to the Lorde, for such is his loue vnto those, whose names are once written in his booke of election, that finally he will not forsake them, but most mercifully will embrace them, whensoeuer they shall faithfully turne vnto him: Neyther doth he shew vs this fauour because we haue deserued it by our turning againe, as the papists say, but because of his free & vndeserued loue hath made vs this promise. If any shal thinke that of himselfe he hath power or will to turne vnto God, he deceiueth himselfe; for by nature we run from God as *Adam* did, but it is God that seeketh vs vp againe. Naturally our thoughts are euill continually, our wordes are vaine, our works are filthy; but it is God that createth in vs new hearts, and that makes our words gracious, and our works acceptable to himselfe, & that by Iesus Christ, for of our selues we can not so much as thinke a good thought. And as God only by his grace preuenteth vs, and worketh in vs both the will and the deed, so

2.3.8.  
2.6.5.  
2.5.1.10.

Cor. 3.5.

Phil. 2.13.

Ph. 6.44.

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by the same spirit he draweth vs to him; or  
 els we never come at him: and by no other  
 spirit, doth he also finish that good work he  
 hath begun in vs, & that in Iesus Christ. And  
 as our repentance is of god, so is our faith al-  
 so; for S. Paul saith, *To you it is giuen both to* Philip.1.29.  
*believe & suffer.* S. John saith, *It is the work of* Ioh.6.65.  
*God to believe in Iesus Christ.* And what haue  
 we that we haue not receiued? If we haue re-  
 ceiued al the good we haue from god, & not  
 from our selues, and that of his free grace and  
 mercy, without any consideration of our  
 parts, why should we not attribute al to him  
 again? & why shoud any part of our conuer-  
 sion or saluation be ascribed to our selues, or  
 any creature else in heauen or earth, and not  
 wholly to the merits of Christ his death and  
 passion? for shall the disobedience of one Rom.5.17,18.  
 man, *Adam*, destroy all the world, and shal  
 not the obedience of one man, Iesus Christ,  
 saue al that believe? shal the work of men,  
 of Saints, of martires, or of *Mary* (all sinfull  
 and imperfect) be sufficient, and not the  
 workes of Christ Iesus which are most per-  
 fect and perfection it selte? Is he the seed of  
 the woman that brake the serpents head, and  
 could he not do it without vs? Is he that bra-  
 sen serpent that heales all those that look on  
 him with the eie of a lively faith, & must we  
 now liche our selues whole. But (say the Pa-

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pists) there is righteousness in vs as the accident in the subiect. To which we answer, first, though this be true in philosophie, yet it is false in diuinity, and therefore *Paul* saith, *Take heede lest any man spoile you through philosophie*. Secondly, there is righteousness in vs, as ther was sin in Christ; but in Christ there was no sin really, of his owne, but of ours by imputation; neither haue we any righteousness of our owne, but of Christ, and that by imputation also. Thirdly, God by his good spirit beginneth righteousness in vs, euен in this life, but it is imperfect and polluted, so soon as it commeth into the stinking vessels of our corrupted nature, but it shall be perfected in the world to come, by Iesus Christ only. But yet the papists haue another shifte, as our euill workes are auailable vnto condemnation, so our good workes are auailable to salvation: for (say they) *Contrarium contraria est ratio*, of contraries, there is a contrary reason. But I answer, the comparison is vnlke, and holdeth not; for first, our sins are of our selues, our righteousness is of God: secondly, our sinnes are perfectly euill, our good is imperfect: thirdly, he that is guiltie of one commaundement is guiltie of all, and deserueth damnation; shall we therefore conclude, that he which keepeth one, deserueth salvation? what auore absurd? No, no,

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both our conuersion and saluation bee the free workes of God. Heauen is our inheritance; ergo, no purchase by vs: it hath pleased the Father to give vs the kingdom; ergo, we get it not by our selues. Saint John saith,

Eph.1.14.  
Luke 12.31

Christ is the dore by which we must enter.

Peter saith, there is no other name vnder heauen whereby we can be saued, but onely by the name of the Lorde Iesus. And therefore to ioyne Christ with vs, and his perfect righ- teousnes, with our broken workes, cuen vnholinesse it selfe, were but to put new cloth

Joh.10.7.  
Act.4.12.

in an old garment, and so to make the rent worse; and to put new wine into old bottles,

Matt.9.16.

and so to spill all; and to build part of the house vpon Christ, and part vpon our selues were to set part vpon the foundation, and

1. Cor.3.11

part besides the foundation, and so to bring all vnderfoote. And therefore if we will be wise builders, let vs ascribe all wholy, and onely to our good God, who hath so loued

vs in Christ Iesus, that albe it we haue beeine disobedient to his heuenly maiesty, yet if we wil come when he calleth, and vs the ordinary means when he offreth them, & turn again to him with al our hearts, he will be stil

our Lord, & that for his promis sake in Iesus Christ our Lord, and yet al of his fauor vnde

serued, and loue vnspeakable, wherwithal he loued vs before the foundation of the world.

This

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This doctrine is necessary for two sorts of men; First, for those that are too much oppressed with the burthen of their sinnes, even to despaire: these men are to know that Christ Jesus spake vnto them, when as hee saide, Come vnto mee all you that are heavy laden, and I will ease you. And the Prophet heere speaketh vnto them, when hee saith; O you disobedient children turne againe, for I am your Lord. Let them onely beleue, and pray the Lord to helpe their vnbelleefe. And let not this be the question, whether God will be their good Lord or no; or whether they shall be saued or no; but whether they bee surely perswaded of Gods loue in Christ to them or no. The second sort are such as are not at all touched with their sins, but are drenched in the sea of sin, and feele not the waues; in the middest of the fire they are, and yet feele not the flame; Gods iugements are present, hell gates are gaping, and death ready to strike them, yet they no whit abashed: No threatening, no promise, no example, nothing will make them forgo their sinnes, that God may forgive them: God make vs to feele our sins, that we may by true repentance turne againe; for this comfort belongeth to none but to those that in obedience turne to God by Jesus Christ our Lord.

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The second thing that we learn from this place, is, that the consideration of gods loue towards vs, should moue vs to serue him in true obedience. This argument did *Moses* vse to the Israelites; The Lord (saith hee) *Deut. 32.17*, will curse thy enemies, and them that hate thee, and persecute thee; returne therefore, & obey the voice of the Lord thy God, and do all his commandements. The same argument did *Joshua* vse. The Lord saith he hath giuen you a land wherein you did not labor, citties which you builded not, and vineyards which you planted not: now therefore feare the Lord your God, & serue him in vprightnes and truthe. The same reason also doth the Lord (by *Jeremy*) vse heere. Turne againe, and obey, and why? for I am your Lord. The same reason ought to moue euerie one of vs to feare the Lord, for with him is mercie that hee may bee feared. Apply wee this to our selues. No nation hath bene longer vrged with this argument then our English nation: but hath it perswaded vs to obey the Lord? God indeed hath made vs his vineyard, and done for vs what hee possibly could deuise, by plating, dressing, hedging, watering, & defending vs. Yet lo, nothing but sower grapes. Nay haue we not degenerated more then any other nation? I would to god that we had not for thus stan-

*Ies. 23.13, 14.**Psal. 130.4.*

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deth the case vwith vs: the more loue from  
 God, the lesse dutie from vs; the more mercy  
 in God, the lesse pittie in vs; the more peace,  
 the lesse quiet; the more knowvledge the  
 lesse practise: let enimies come, and we vwill  
 hold together; let enemies go, and we fall  
 out one vwith another; let sickness come, &  
 vve send for the preacher; let health come,  
 and vve scorne the preachei; let death come,  
 and some vvil give a little to the poore; let  
 life continue, & they take al from the poore:  
 when *David* of loue sent embassadours to visit  
 the king of Ammon, they cut away halfe  
 their beards, and curtoled their garments by  
 the buttockes: but some seeke to cut their  
 throats, which doe them most good, and  
 that euен nowe. *Jonathan* vsed his fathers  
 loue to *Dauids* benefit, and by shooting of  
 three arrowes, gaue him warning of his fa-  
 thers displeasure; but nowe many do abuse  
 their fathers loue, shooting poisoned ar-  
 rowes at those that are true of heart, causing  
 displeasure where none was, and that euен  
 now: When God maketh men most able to  
 do good, they are least willing, and that euен  
 now in the light of the gospel. In time  
 of dearth the rich hoord vp their corn, look-  
 ing stil for a greater price. In time of war and  
 common calamity, whē men are infinitely char-  
 ged, then is cuery man for himselfe, setting

no. 17.4.

no. 30.56.

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the dice vpon men, taking ffeue shillings for one, and 20. for ffeue; but by the way, these be no vsurers, but deuills incarnate. One poore man beggeth of another. Eliah goeth to Sa-repta, & from thence to the rauens for comfort. Lazarus goeth to the rich mans gate, but the dogs giue him his alms. Nabals song is, I haue not for *David*, when *Nabal* hath <sup>Amos. 8. 4.</sup> the deuill and all. Now do mē eat the calues of the stal, and the lambs of the flocke, drink wine out of golden cuppes, annoiit them-selues with costly ointment, wallow vpon beds of Iuorie, and sing to the viall and mu-sicall instrument: and euен now, but Iosephs affliction is quite forgotten. When the Lorde spareth vs, wee smite our fellow seruaunts, when the Lorde forgiueth vs a thousand talents, wee take our bretheren by the throat for euerie farthing. When God giueth Achab a kingdome, let Naboth looke to his vineyard. And when Achab is sicke for Naboths vineyard, and Iezabell religious in proclaiming a faste, for Achabs sicknesse, then let Naboth looke unto his life. There is nothing but joyning house to house, and lande to lande, vntill there bee no more roome, except it bee for a plague. The Isralites bestow-<sup>ed</sup> their earerings, and iewelles vpon a <sup>Exod. 31. 3.</sup> Gafse. The Papists like calues woulde

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bestow all vpon the popes bull, and we like profane *Efas* are content to sel away our heauenly patrimonie for a messe of belly sorrow, and in this sort we deale with the Lord, as though the Lord did spare vs, that wee might spare none; as though he did giue vs a portion to waste prodigally; as though hee gaue vs our meate to play withall, and as though his mercie and goodnesse, shoulde not make vs merciful and lousing, and finally as though his long suffering and patience, were not to draw vs to repentance.

2.4. The last thing that I obserue from this place is this : that seeing the loue of God is so free, so continuall, so vndeserued, and vnspeakable, that therefore we ought to set more by it, then by any loue in the world. Great was the loue of *Damon* and *Pithias*, when one offered to die for the other, but it was neither free, perpetuall, nor vndeserued; but god loued vs when we were his enimies, and hated him : their loue ended with their huses, Gods loue is eternall, as himselfe; the loue of Princes is great, but princes may be vncoustant, as *Saul* was to *Dauid*. The loue of fathers is great, but they may proue vnnaturall, as they which offered their sonnes and daughters to the deuill. Many wiues be vnfaythfull as *Dalila*, scoffers as *Michol*. Children may proue vnnaturall as *Absalon*

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was. Seruants are vntrustie, as *Gehazi*. Friends are fained and fickle as *Ioab*, and *Iudas*; but the louing kindnesse of the Lord endureth for euer and euer, vpon such as thinke vpon his commaundements to doe them. There are many things wanting in the world, which shuld bring vs out of loue with the world. There wanteth ability in the king of Samaria, willingnes in the wicked iudge, there wanteth iudgement in *Isaac*, so as *Jacob* may deceiue him, fidelity is wanting in *Laban*, so that *Jacob* is deceiued, constancy is wanting in the Iewes, which wil crie, *Crucifige*, and *Hosanna*, and almost all with a wind, so that Christ is executed: there wanted in *Pharaoes* butler thankfull remembrance of his friend, so that *Joseph* is forgotten: mercie in *Rehoboam*, witedoine and discretion in his yong counsellers, and a good name in both is wanting, so that *Quicquid delirant reges plectuntur Achiu*. The whole land smarted for their folly. In al men wanteth somewhat, the whole world hath not all things, no the worlde hath no interest in vs; for wee are chosen out of it, by that G O D that saith heere, *I am your Lorde*. There are not wanting the contrarie, which like scorpions should drive vs from the world to the Lord, as the malice of *Cain*, the hatred of *Esau*, the villanie of *Ioab*.

Psal. 103.

D3

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the vnkindnes of *Haman*, the trechery of *Iudas*, the cruelty of *Iezabell*, the sicknes of *Achab*, the churlishnes of *Nabal*, the dissembling of *Ananias*: as the breasts of the world are not benointed onely with sower things, but the verie milke that it yeeldeth bitternes it selfe, for all is but vanity, and vexation of spirite. There wanteth not ignorance, weakenes, vnwillingnes, vnfaythfulnes in all, imperfections in the best, nothing certaine, but al changable as the moone, fading as the flours of the field, & vanishing as the smoke in the aire, al waxe old as a garment, and as a vesture shall we all be changed. What shal I say? the whole world is set on mischiefe. But with the Lord our god the case is otherwise, for he is almighty, & therfore of ability to reward the godly, & to punish the wicked. He is our father in Iesus Christ, & therfore willing to receiue vs when we turne vnto him, he is also a iust God, & therefore wil plague those which wil not turne vnto him, he hath al knowledge, & knoweth al things, & therfore he will knowe *Barrabas* from *Barnabas*, *Esau* from *Jacob*, *Bethauen* from *Bethel*, *Simon Magus* from *Simon Peter*, *Iudas Iscariot* from *Iudas* the brother of *James*, *Shibboleth* from *Sibboleth*, and who shall deceiue the Lord? He is not as the sonne of man that he shoulde change his mind, & therfore he must needs

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be constant, and his counsell shall stand. He Psal. 133.4 cannot be letted of his purpose, for he is in heauen, & doth whatsoever he wil: he cannot Eg. 49. forget his children, for he hath written them in the palms of his hāds. He is always watch- Psal. 121.4 ful ouer his children, for he that keepeth Is- rael doth neither slumber nor sleepe. A se- cond information shal not miscarrie him, for hee that knoweth all at once needeth no in- formation. No oratour shal turne his mind, for he wil neuer alter the decree that is gone out of his mouth, yea his counsel must needs stand, against whō no wisedom, no counsel, nor strength can preuaile. If he hath concei- Pro. 31.20. ved any displeasure against his children hee Psa. 103. wil soon be intreated vpō their repētance: he calleth vs, he perswadeth vs, he entreateth vs to turne & obey him, & therfore let vs turne againe: he claimeth it as his right, it is for our bēnifit, he shal get nothing by our service: if vve neuer serue him, he vvil loose nothing by vs, if we be saued, he shalbe glorified, & if we be dāned, he vvilbe glorified also: for no vway vvil he loose a iot of his glory, & therfore let vs turne again & obey him, he cōmandeth it in his law, whē he faith, Thou shalt haue no other gods but me; we cōfes it in our beliefē, whē vve say, I beleue in God the father al- mighty: we pray for it whē we say; our father hallowed be thy name, &c. & therfore if we

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doe not turne againe, we breake his law, we deny our faith, and we mocke God himselfe in our prayers. His mercies should moue vs to obedience, his promises shuld allure vs to obey him. If he correct vs, it is that we might obey him; if he plague vs, it is because we obey him not; but if he doth beare with vs, and forbear vs, it is, to see whether his longsuffering and patience will drawe vs to repentance. The Lord is our Lord, and stil offreth vs mercie, we are his children and alwayes owe him dutie: hee is our Lorde in goodnes, power, wisedome, iustice, mercie, prouidence, and in himselfe aboue all, and therefore let vs turne vnto him. God for his mercies sake turne our hearts that he may be still our God, and wee may be his people for euer, So be it. Now let vs pray.

The second Sermon of God wooing  
his Church.

## JEREMIE Chap. 3.

Verse 14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

Verse 15 And I will give you Teachers according to mine heart, which shall feede you with knowledge and understanding.

## The second Sermon.

**I**N the former part of this text, the Lord hath shewed what authoritie and power hee hath ouer his people, by which he might compell them to serue him : but now he taketh another course, whereas hee might enforce them, he doth intreate them ; and whereas hee might presse them downe with most greeuous iudgements, he doth now promise to reward them most liberally, and to deale most bountifullly with them, for he promiseth to endow them with the best, and greatest blessings which hee giueth vnto any of the sons of men in this life. For first whereas they were in captiuitie and bondage amongst Gods enemies, hee promiseth to set them at libertie, in their owne countrie, and to establish his true religion and worship amongst them. And further, that they may no more prouoke the wrath of the Lorde against them through their ignorance, and wandring out of the way for want of lightes and guides ; hee promiseth to prouide for them such pastours as shall watch ouer them for their good, and not see them want anie instruction ; as if he should say vnto them, I will bring you to my own house, and during your whole life I will assure you of the best things I haue for you, and you shal want nothing, if you will obey me, this shal be your

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dowrie. And thus we see how frankly the Lord dealeth with them, and what large offers he maketh them, as one which meaneth to winne them, if any thing will wooc them.

And further, lest that such as were well affected, and desirous to returne indeede, might be discouraged, thinking it in vaine to turne, except al would turne; and because the promise was made to al the whole company, it would not auaile them to humble themselues. The Lorde (to take away that doubt) telleth them, that though but a few of them do returne, yet hee will be as good as his word: and if but one of a city, and two of a tribe, that is, very few in comparison of the whole; yet if so many shall in trueth returne, they shall not loose their labour, but the Lord will blesse them, and the rest for their sakes. Thus the Lord sheweth himselfe carefull to remooue all causes of doubting from his people, and to put in all the prouisoes that may be on their behalfe, al to make the conueiaunce of his blessings as sure as may be vnto them, that they may haue nothing to allege for themselues, if they shuld vnkindly reiect or neglect this gracious couenant of the Lord, so mercifully and vnderferuedly offered vnto them.

The first thing that from hence wee may

## The second Sermon.

learne, is this, that the sinnes of many shall not hinder the course of Gods mercies vnto the penitent, though they be but few. The Sodomites were many, and their sinnes were as a mightie pile of woode for the wrath of the Lord to burne vpon, the crie of them ascended vp vnto the ears of the Lord, and the filthinesse of their abominationes had infected the very aire ; yet all this could not moue the Lord to keep backe his mercy and louing kindenesse from righteous *Lot*, whose soule was vexed within him for their wickednes; neither did the Lorde Gen.19.29. forget his seruant *Abraham* when the fire of his fierce wrath was flaming vpon those wicked cities. In the like gracious manner did hee remember *Rahab* ( who gaue entertainment to the spies of *Joshua*) when Iericho was vtterly destroyed. And this is a point of singular comfort to the godly, to remember, that God in visiting the sinnes of the whole world, yet will not forget to shew mercie vnto thoufands of them that loue him and keepe his commandements. Yea, if there bee but one of a Citie, and twoo ~~of~~ <sup>or</sup> a Tribe that doe truely returne to the Lord, the Lord wil surely embrace them whatsoeuer others do.

Againe, we are further to obserue heere, that the Lorde that is the most righteous

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Judge of the world, iudging all men in equitie and trueth, will not condemne all for the wickednesse of some, but will take them as he findeth them, if there be but one of a citie, or two of a tribe that feare God, they shall be iustified in their vprightnesse, and not be condemned with the rest. And surely this is a good rule for vs to follow, that in censuring and iudging of men we may take heede of rash and hastic iudgement, for it is the maner of the peruerse world to cōdemn all for some, without any difference, or exception. If in the ministry they heare of som one or a few that be of lewd and vngodly behauour, straitwayes their bolt is shot ouer the heads of all that are in the ministrerie, crying out that all be naught, they are al such. In like sort, if any other man that is a professor of the gospel chanee to be founde in any fault, straitwayes profane Atheists crye out with open mouth, that there are none worse then professours: but they will take heede (I hope) how they do make such wry-mouthed conclusions against al estates, for feare that their necke shoulde pay the price of their tongue. For if they should look into the state of Kings and Princes, they should finde that some haue beene vsurpers, some idolaters, some tyrants, and some verie vicious and licentious persons; will they

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therefore conclude and say of Kinges and Princes, as they doe of the poore ministers and other inferior professors of the Gospel, there are none worse then Kings and Princes, for such and such were idolaters, &c. they are all naught? No, I crow not, for feare of a worse matter. But doe they thinke in this sort to depraue and condencne the profession of the gospel, and the knowledge of the sacred scriptures as the cause of al disorder, and the professours of the same as the worst persons that liue (as the maner of many is) and to escape the Lords hands for this their horible pride, and presumptuous rashnes: wil not the Lord (thinke we) be reuenged of such wicked ones that shall so maliciously beare false witnes against Gods church and slander the Lord Iesus in his poore members? Is not the Lord as ielous of his ~~owne~~ glorie, and of the credit of his people and gospel, as Kings and princes are of theirs, and their lawes? but as Christ said of his disciples, so wee may truely say of such swift judges, they knowe not what spirite they are of. For the spirit of God taketh an other course, having to deale with the seauē churches of Asia, in the Reuelation he saith thus: *Apoc. 3.*  
 I know thy faith, and thy patience, and thy loue, and thy zeale, &c. that is, I commend thee for these good things, and I approve

*God wooing his Church*

thy workes, but yet I haue somwhat to say agaist thee for such a thing and such a thing; that is, I neither condemne thy good, bicaule of thy euill, ner commend the euill that is in thee, because of thy good things: this course he taketh with euerie one of them, to shew what we should do in such cases, if we haue the spirit of god; for we so many in the world fallen into two foule extremities at this day: first our protestants at large say, that because wee haue the gospell plentifully taught in many places of the land, and the sacraments, & many good things (the Lord make vs indeede thankfull for them) that therefore all is well, and nothing is amisse, there are no faults, nor corruptions in the church, ministers, or people. The Brownists on the other side erie out, that because that there are some defects and wantes in the church, and euerie thing is not in euerie respect so purely reformed as it ought to be by the word, therefore (say they) wee haue no church, no sacraments, no ministers, nor any thing that is good, but that al our ministers are dum dogges, Baals priests, and I know not what, playing the franticke mans part; who because some thing lieth in his way, or there is something in the house that is not to his minde, therefore lieth about him at evey one that commeth in his way; the poore

## The second Sermon.

innocent children are beaten, the seruaunts  
driuen out of doores, the meate on the ta-  
ble is cast downe to the dogges, the fire  
flung about the house, the windowes are  
broken in peeces: and not content with  
this, runneth out and gathereth vppc al the  
filth and dirt in the streeete to cast in his  
mothers face that bare him, and wipeth  
his handes vpon his fathers face who be-  
gat him, and all to make them odious to  
all that shall beholde them. And hauing  
set the house on a fire, runneth away by  
the light thereof, crying out to all that  
they haue infected with the like rage. Come  
out from among them, Come out from a-  
mong them, there is no dwelling, there is  
no house, there is no meate, there is no body  
to dresse anie thing, they are al polluted and  
defiled, all is naught amongst them. And  
hauing made their Proclamation, away  
they fling into another countrey, till they  
haue done as great an exploite there, vn-  
till at the last falling out amongst them-  
selues, and excommunicating one another,  
many of them return home againe & as men  
awaked out of their dreame, they lay downe  
their weapon, and goe quietly to bedde a-  
gaine. And in the like sort doe the Pa-  
pists deale with vs; but their dealing is so  
gross & palpable, that I wil not vouchsafe to

## God woeing his Church

vaste any breath about them. But now to the text againe.

*One of a citie and two of a tribe, &c.]* Here we are further to obserue, that God is not led by the multitude of the wicked, to mislike of the godly being but fevv, or to like well of the euill, because they are many, which is also a rule for vs to immitate and followv, and it may stand vs in steed many vvaies, for first it teacheth vs to take heede that we be not dravven avvay to euill, vwith the example of the multitude which like a mighty streame is very forcible to carry vs avvay, except we row hard against the same. The life of the multitude is called by our sauiour Christ the broad vway, that is, the common vway, vwherein many doe walke vnto their destruction, which therefore must bee auoide of euerie one that vwill be saued: secondly we may learne from hence, not to be discouraged from good things, by reason of the small number that ioyne vwith vs, for straight is the gate and narrowv is the vway that leadeth to saluation, and fevv there bee that find it. And thirdly we may see here, that multitude is no certaine argumēt of the truth, nor of the best things, as Papists and Atheists doe imagin, for though euill men haue all the hands and seales in the vworld to testifie in their behalfe, yet are they never

## The second Sermon.

the better before God, as *Achabs* iourney  
was neuer the more prosperous (when hee  
went contrarie to Gods will against *Ramoth*  
*Gilead*) though foūre hundred false prophets  
said vnto him, *go and prosper*, and but one  
onely was against him in it. And though ma-  
ny laugh thee to scorne, thou art neuer the  
worse, if thou hast the truth on thy side:  
as *Micaiah* was neuer the worse though 400.  
were against him, and the king and all were  
against him, yet was the truth stil the truth,  
(though it were iustified only in his mouth)  
and preuailed at the last. We see for the  
most parte, that those which turne to God  
as *Hezechias* did, are but the smalleſt num-  
ber, as it were one or twoo in a towne (in  
comparison) that are truely religious, and a  
few in a great congregation, that are zealous  
indeede for the glorie of God, and they are  
also noted & pointed at of the rest, as the cō-  
mon wondermenſt of the world: and yet we  
muſt beware, that we make not vp the whole  
reckoning, with those only which we ſee, or  
can yet iudge of (as the Browniſts do) exclu-  
ding all the rest, but to thinke thus rather,  
that as there may bee fire vnder the ashes,  
though I ſee it not, yet ſo there may be reli-  
gion in the harts of many though I ſee it not  
yet. And as in the daies of *Elijah*, the lord had  
7000. in Iſraell which neuer bowed their

1 King. 19. 18

1 King. 19. 18

knees to *Baal* which *Elijah* could not see, as sharpe sighted as he was, so there may bee in our daies seauen thousand, which belong vnto God and may preue religious, more then we see now, and yet we be not so sharp sighted as *Elijah* was. But howsoever it may be, this is sure, that the sincere worshippers of God are alwaies the fewest; and Gods number is alwaies the smalleſt. And therefore as *Jeremy* preached to all, but conuerted by his doctrine not past one of a Cittie, and two of a tribe, that is, a verie fewe. So we now must preach to all, but if one of a citie, and two of a tribe, that is, if anie at all doe repente at our preaching, wee may thinke our selues verie happie. It may be, that as 70. followed Christ a while, which bare the name of Christs discroples, besides thousands that followed him for their bellies sake, so many may follow vs nowe in the like manner: but as theſe ſeuentie diſciples came after twelue, so is it nowe, that as it is read in one place, of Christ and his ſeuentie, and in another place, of Christ and his twelue, so nowe may wee ſee the like againe: for at one time you ſhall ſee Christ with a great auditorie, and ſome time Christ with twoo or three about him, from ſeuentie to twelue; and amongſt theſe fewe will bee ſome hypocrites and

## The second Sermon.

false brethren too, as amongest the twelue there was found one *Judas* a traitour. So that the Lords companie oftentimes prooueth like *Gideons* armie against the *Midianites*, which at the first was 32000. amōgst which were found 22000. timerous and fearefull, which being dismissed, there remained but 10000. of which ten thousand there were founde but 300. which would take paines to lap water like a dogge, and they were *Gideons* armie, so from two and thirtie thousand they came downe to 300. The same is stil to be obserued, which hath beene from the beginning, and shall continue to the end. In going frō god many are noted in the gospel. *Joh. 6.65.*

70. disciples forsake Christ at one time for one speech which they vnderstood not, and came no more at him afterward, yea & it was doubtfull whether the rest would haue forsaken him too: but in comming vnto Christ but few are noted, nowe and then one alone like *Nicodemus*, and that by night too for feare of the Iewes. Inquirie being made for prophets, four huudred false, but one tru, four hundred against God, but one for God can be founde. In the ninth of *Ezechiel*, wee reade of sixe that were sent to destroie, and but one to saue. In the fifth of *Ieremie* the Prophet is willed to searche all Ierusalem; to see if hee coulde finde but one *Ez. 2*

Iadg.7.4.

Ioh.6.65.

Ioh.3.1.

## God wooing his Church

righteous man that the Lorde might spare  
 the city for his sake. Now, this is hard, and  
 it goeth so hard, that when all are gleaned  
 out and refined, the Lordes flocke will bee  
 but a little flocke as Christ calleth it, in re-  
 spect of the multitude, but it is the best  
 flocke. *Gideons* army was but the gleanings  
 of Ephraim, yet those gleanings were better  
 then the vintage of *Abiezer*; so the Lordes  
 people are but the gleanings of the worlde,  
 yet those gleanings are better then the vin-  
 tage of Sathan. And as hard as it goeth, so  
 mercifull is the Lord, that if in all Sodome  
 there be found but one *Lot*, the Lorde will  
 gleane him out, before the devill shall reap  
 his haruest. If one groat be lost, he will seek  
 it vp againe; if one sheepe be gone astray, he  
 will fetch him home againe with ioy; if one  
 sinner repenteþ, there shall be ioy for him  
 amongst the angels in heauen; if one prodi-  
 gall child commeth home againe, hee shall  
 be receiued; if one leaper amongst ten that  
 are clenfed, returne with his thanks, he shal-  
 be accepted; if in a cittie one, in a tribe but  
 two, and in a whole worlde but eight iust  
 persons bee founde, the Lord will receiue  
 them and saue them from perishing with  
 the wicked world. The Lorde dealeth not  
 with his people as men doe, that will say,  
 if there be but one fish in the net, and a lit-

2.32.

3.2.

4.15.7

## The second Sermon.

tle one, cast it in againe; if there come vppe but a little fruit vpon the tree, let the swine eate it, except there were more; if the henne bringeth but one chickin, cast it away, because there are no more; or as the wicked say, if there bee but one or two in a congregatiōn that feare God, what account make you of him, hee is one, we are many against one? but the Lord makes much of one, so it bee his owne, to teach vs, that we also should make more account of one good man, (if there be but one among many) then of many bad, as the Lord doth, for he dealeth like a merciful creditor, who having many despe rate debts, will take any thing, and not refuse part, because he cannot haue all. Last of all, from this place we note, that the Lord vseth to spare many wicked ones oftentimes for the smal number of his elect sake which are amongst them, as he spared Sodom and Gomorrha for *Lots* sake, the olde world for *Noahs* sake, and *Putiphar* for *Iosephs* sake, the thornies are spared for the Lillies sake that groweth amongst them, and the tares for the wheate sake, are not cutte downe, and for good *Iehosaphat* his sake it was that the Lordes Prophet vouchsafed to goe unto wicked *Iehoram*, or else hee would not so much as haue looked towardes that wicked man, though he were a king, 2.King.3.1

*God wooing his Church*

This may teach vs to make much of them that feare God, for if their number be once accōplished, the world is at an end; for as the world was made at the first for their sakes, so for their sakes it is that it continueth and standeth: for how long did Sodom stand free from the fire of Gods wrath after *Lot* and his houshalde were remouued out of it? or how long did the old world escape drowning after that *Noah* and his companie were entred the Arke, no longer shall the world stand, after that the Lord hath once gathered his chosen vnto himselfe. If the wicked did wel consider of this point, that when the Lord hath gathered his wheate into his barne (as the Lord Iesus saith) that hee will then gather the tares together and cast them into vnquenchable fire, they woulde not bee so haultie to driue away Gods people, and to hunt them out of their companie, and out of their Citties and townes, as they doe, like the Galileans which were not well vntill Christ were gone out of their coast, but cuen in pollicie they make much of him, as some doe of wardes, whose landes they enjoy but during their minoritie and the terme of their liues, and after their decease, or when they come to full age, all goeth from them againe to another. But nowe let vs come to the text againe.

## The second Sermon.

And wil bring you to Zion] Zion was a fort in Ierusalem, & kept in possession of the Iebusites til Davids time, but it was won by David when he came to the crowne. After hee had won it, hee brought thither the Arke of Gods couenant; to which place the people resorted to worship the Lord. So that by Zion is meant the place of Gods worship and religion, so that the meaning of the Lord in these words is this in respect I wil set you at libertie from your enemies, and bring you againe to your owne country, that you may serue mee in holy exercises of religion, as I haue appointed. Whence we may note, that the end of the churches deliuerance frō any trouble and affliction, is to become more religious, for to this end hath the Lord deliuered vs out of the hāds of our enemies, that we might serue him without feare, in righteousness & true holines alwaies. But som may say: This is a mater of no great value, for they had it before & made no reckoning of it, & therfore very like that this wold not moue them. But if hee had tolde them of their gorgeous houses, delicate orchards, pleasant fields, and abundance of worldly wealth and great honours and dignities, it may bee they woulde haue regarded such things, as sathan thought to moue Christ to worshippe him that waie, when no waie else woulde preuaile,

2. Sam. 5. 7.

2. Sam. 6. 10

1. King. 8. 5

Luke. 1. 74

## God wooing his Church

he sheweth him therefore all the kingdomes  
 of the world , and the glorie of them , and  
 doth offer them al vnto him vpon condition  
 that he would fall downe and worship him,  
 but by no means he could preuaile with his  
 goodly offer, for the Lord Iesus was not of a  
 worldlings mind, that will do more for gold  
 then for godlinesse. So it should seeme that  
 if the Lord had told the Iewes of such mat-  
 ters , wherewith the heart of man is more  
 drawen, thē with spiritual matters, he might  
 haue wonne their loue for euer. But to tell  
 them of Zion, and religion, of pastours, and  
 preaching, might seeme to be the next way  
 to drive them further from his loue then be-  
 fore . Indeede this seemeth to bee a good  
 worldly pollicie, but the Lord neede not to  
 be taught of the world. The truth is so, that  
 when they had their fill of religion and reli-  
 gious exercises at Zion , they cared not for  
 them : but now being wel humbled with af-  
 fliction amongst idolaters and scoffers : and  
 being kept from it, they account deereley of  
 it. And the trueth of this may further ap-  
 peare by that pittifull complaint and moane  
 which they make in the 137. psalmes when  
 they were amongst the Babylonians in cap-  
 tuitie, *By the riuers of Babel we sare, and there  
 we wept, when we remembred Zion: they wept  
 not beforc, when they were at Zion, but*

## The second Sermon.

now they weep: yea so great was their griefe  
at the remembrance of Zion nowe, that all  
mirth and musicke is laide aside: nowe they  
hung vp their harpes vpon the willow trees,  
and fall to weeping and sorrowing for Zion;  
for Zion, why could not their melodie and  
sweete musicke make them merry? Oh no,  
no, they could take no ioy nor comfort in a-  
ny such outward things, so long as they were  
banished from the publique exercises of  
Gods religion at Zion, which was a signe of  
Gods loue and fauour vnto them; but nowe  
they were excommunicate and cast out as it  
were vnsauourie salt vpon the dunghill (for  
Babylon was but a dunghill to Zion) oh God  
had taken his loue tokens and iewelles from  
them, God shewed an angry countenaunce  
vpon them. How could they then be mer-  
ry? what ioy could they haue in the riuers,  
or pleasant walkes, or sweete musicke when  
they remembred Zion? oh now Zion, Zion, Psal. 137.  
Zion, nothing but Zion would make them  
weepe, and dashed all their ioy and mirth, &  
laide it in the dust, But, was this all? Oh no,  
no, besides all this, they that led vs captiues  
required of vs songs, and mirth, when we  
had hanged vppe our harpes, saying, sing vs  
one of the songs of Zion: Oh the wicked  
Babylonians came scoffingly, and taunting-  
ly, and mocked them by their religion, and

## God wooing his Church

flowted at the very name of God which was praised in their songs, and this cut the very heart strings of them in twain : as the proud Spaniard would scosse at vs and our religion, if the Lord ( as iustly he might ) should deliuere vs into their handes ; Come on you Protestants would they say, let vs heare now one of your Geneva psalmes, &c. Oh this would go to the heart of vs ( if wee had anie sparke of Gods sprite in vs ) to heare God thus, and his holy religion had in derision of his wicked enemies.

34.3.

Here then we may learne, that wee never see what a benefit it is to haue religion, and the ministery of the word, vntill it be taken from vs. Though *David* alwayes loued religion, yet never so much as when hee was in trouble and banishment, for then he coulde make his mone vnto God, and say, that the sparrowes and the swallowes were at a better passe then he, because they might come and build their nests neere vnto the altar of the Lord, and they could haue a place in the Lords house when hee was shut out. Then did his soule long for the prefence of the Lord againe. As the Hart longeth for wa-  
ter when shee is chased; then was his meate nothing but teares, and his drincke stil mingled with weeping, and then did he poure out his soule vnto God like water, and his

m.42.1.

## The second Sermon.

bones were as it were cut a sunder, so great was his griefe then, whē he remembred how he had gone with the multitude into the house of the Lorde with songs of praise, and thanksgivuing as vnto a feast which nowe he could not do. And this is that which *Amos* <sup>Amos.8.16</sup> prophecieth of, when the Lord shall bring a famine of the word of god vpon the land, thē shall men run vp and downe from one place vnto another, yea from one sea to another; and from North to South to seeke it, and shal not finde it, for he that wacheth meate, and health, and libertie, can best tell what they be worth.

And the rather to prouoke vs to a loue of these heauenly things, we are to note, that religion and libertie goe both together: The Kings of *Judah* never prospered better then when they embraced most zealously the worde of the Lorde. And most true is that saying of the Lorde Iesus, that if wee first seeke (as many did) the kingdome of GOD, and the righteousnesse thereof, then libertie, then peace, then health, then riches, and then all other things shalbe cast vpon vs. It foloweth, <sup>Mat.6.33.</sup>

15 And I will give you Pastours according to my heart. As it he should say, whereas before you went into captiuitie, you had pastours that were either dumbe dogges that

## God wooing his Church

5.13.  
could not teach you at all, or false prophets  
that taught as it stonde with their aduaun-  
tage, so that you could neither haue knowl-  
ledge, nor conscience to serue me; for which  
cause I sent you into captiuitie, nowe I will  
not only bring you home againe, but I will  
also giue you wise and godly pastours which  
may teach you how to serue me rightly, and  
may also call vpon you to serue me faithfully,  
that you may goe no more into captiuitie.  
Here then we may note first, that a wise and  
a learned ministerie is a most needful thing,  
in asmuch as without it, it is not possible tru  
religion shoulde continue. And therefore  
when God beganne an ordinary religion, he  
commanded that *Aaron* and his sonnes, and  
the tribe of *Levi* should be sanctified to the  
office of priesthoode, to offer sacrifices for  
the sinnes of the people, and to teach and  
instrust them in the vwill of the Lord, shew-  
ing thereby that religion could not be vp-  
holden without some special means to teach  
and direct the people therein.

According to my heart; that is, such as I  
shall like and approue, that shall haue their  
calling from me, and their gifts from mee,  
and their allovvance from me, and shal teach  
for me, and reprove for me, and shall seeke  
nothing but my glorie, and your good, such  
as my selfe shall like of: so is *David* saide to

*The second Sermon.*

be a man after Gods ovnē heart, that is, such a one as God taketh delight in, and approo-  
ueth, and that is Gods heart indeed: for the Lord hath no heart, nor head, nor body, nor  
hands, nor feete, nor eies, nor mouth, nor  
eares as man hath, and as the grose Papistes  
haue set him out in their pictures vpon their  
yvndovves, &c. But these partes of man  
are attributed and giuen to God after the  
manner of men, for mans better vnderstan-  
ding of the nature of God; for euery man  
knovveth to vwhat vse these partes of mans  
body serue; the eie to see by, the eare to  
heare by, the mouth to speake by, the  
hand to worke by, the foote to goe by. And  
sometime these partes in man are in the scri-  
ptures put for the qualities and properties  
that be in them; and sometime for the ac-  
tions and deedes that are vvrought by them,  
as appeareth in the fist chapter of the gospel  
after Saint Matthew, vvhile it is said by our  
saviour Christ; if thy eie offend thee, plucke  
it out, or if thy hand offend thee, cut it off:  
his meaning is, that men should take heede  
of such things as are done by the hand, and  
by the eie; and so by the rest, to the offence  
of God or our neighbour. And it is an vsu-  
all thing in our common speaking amongst  
men, vvhile we see any mans vwriting, we  
say, this is such a mannes hand, and yet the  
writing

## God wooing his Church

writing is not his hand, but his handy worke. When we heare one speake, wee vse to say, that is such a mans tongue, or, I knowve him by his tongue, and yet his speech is not his tongue, but a thing vttered by the meanes of his tongue. So likewise in God there are such properties and qualities, which are indeed his very essence and being, and are described in the Scriptures, for our better vnderstanding what the Lorde is vnto vs; as knowvledge, and wisedme, and vnderstanding, and might, and strength, and iustice, and mercy, and prouidence, and loue, and hatred, and anger, and liking, and disliking, and many moe, vvhich are all set foorth, eyther vnder the partes of mans body, or by other creatures whose natures are very well knownen vnto men. And how could we better come vnto the knowledge of Gods vnspeakeable nature, so farre as is meete for vs to knowve, but by such things as we are familiarly acquainted vwithall our selues? for doe not al men know, that strength doth vtter her force by the meanes of the armie? and that knowvledge and vnderstanding doe enter into the heart by the eie and the eare? Lo not men declare their mind by word and by writing? doeth not loue and anger lodge in the heart? and doth not the countenaunce bevvay the liking and disliking that is in

## The second Sermon.

the heart? and who is so simple that knoweth not these things? Therefore when the simplest shall heare the scriptures call God a spirit, and tell vs withall, that a spirit hath no flesh nor bones as men haue, and yet shal heare the same Scriptures to attribute vnto God a head, a heart, together with eies, and eares, and a mouth, and a face, and a soule, and feete, and such like, as if he were not a spirit, but a man, must they not needes conceiue that there is something else meant by such kinde of speeches, which they could not so well vnderstand, nay not at all conceiue, if God shoule vtter himselfe as hee is in himselfe, and not by such things as are familiar with mans vnderstanding, and not to imagine so grossly as the grose headed idolatrous Papists do, that God is a man indeede, and hath the parts of mans body indeede? Therefore vwhen vve heare of the Lords hand or arme, vwhat can we vnderstand thereby but his omnipotent power, might, and strength, whereby he is able to do all things which he vwill doe? Other arme and other hand the Lorde hath not, for he is a spirit. When we heare of the Lords eies and eares, vwhat can we conceiue thereby, but his knowledge & vnderstanding, which is such that nothing can be hidden from his maiestie? but that he seeth and knoweth all things at one instant? other

## God wooing his Church

other eares and other eies, the Lord hath not, for hee is a spirit. When we heare of the mouth of the Lord, what else can we vnderstand thereby but the revelation of his will? other mouth the Lord hath not, for hee is a spirit. When we heare the Lords head is as white as wooll, what can we gather thereby but the eternal wisdom of God, because wisdome is cōmonly attributed to the grey headed? other head and haire the Lord hath not, for hee is a spirit. When we hear of the soul or heart of God, what can we conceiue thereby but the Lords liking or disliking of a thing? otherwise the Lord hath neither heart nor soule, for hee is a spirit. When we heare of the light of Gods countenance, what else can we vnderstand thereby but the tokens of his loue and fauor? otherwise the Lord hath no countenance, smiling, or frowning as men haue, for he is a spirit. And when we heare that God is a spirit, wee must not conceiue thereby, that God is circumscribed within any certaine place, as some heretikes haue thought, because a spirit is so; but we are to learne thereby, that he is of a spirituall substance, and invisible nature, but altogether ynspeakeable, infinite, and incomprehensible. And thus we see what is meant by Paſtours according to Gods heart, that is, such as his maieſtie ſhall approue and like of.

*The second Sermon.*

Nowe let vs see what wee may learne from hence. The Lord promising and purposing to do his people good, yea the greatest good that can be if they turne to him, he saith, he wil giue them pastours according to his liking, such as he shall approue and delight in; to teach vs that there can come no good vnto Gods people but by such meanes as God doth like of. To build vp Gods church in faith and repenteance, and to keepe the same in the holy obedience of Gods lawes; there is more required then to haue pastours, and dectors, they must be such as God doth like of. These are tokens of Gods loue to his people, and shal do good in their places, and turne many vnto righteonsnesse, where others are tokens of Gods wrath, and are giuen in his wrath, as *Saul* was to the Israelites, to be a plague vnto the people. These that are approued of God, haue their gifts from God, and are sent forth with his blessing, that they may prosper & beget many soules to God. The other are made barren, and accursed that they can doe nothing, but onely supply the place of pastours, but the sheepe cannot feede in their pastures it is so sower; or if they feede, they cannot thriue, because it is not blessed, for as the body liueth not by bread onely, so the soule liueth not by doctrine onely, but by the blessing of God vp-

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on both Daniels diet was but water & pulse, yet with that did hee like better, then they which had their portion from the kings table, because it was Gods allowance, and went with a blessing. So they that haue pastours according to the Lords own heart, are many times fed but with plaine, yet pure doctrine, and their soules are better fed with knowledge; their faith is more strong, their repentence is more sincere, and their life more reformed, then theirs that are fed after a more stately and princely manner, which ostentation of humane learning and eloquence, because it is gods allowance and goeth with a blessing, whereas the other commeth and goeth like the winde, which onely puffeth and bloweth at men, and so leaueth them as it found them. In the twenty three of Ieremy the Lorde doth most notably describe such prophets, as are not according to his heart. In the 23. hee calleth them liars and dreamers, to shewe that there is no credit to be giuen vnto them, more then vnto liars, neither is there in their doctrine any more certainetie then is in a dreame. In the sixe and twentieth verse hee saith, they delight in lies, which he calleth the deceit of their owne heartes, to shewe from what fountaine they draw all their licor, euern out of the filthy puddles of their owne braine. In

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the twenty seuen verse hee sheweth what is the fruit of these dmeanies, namely the name of God is forgotten by their meanes amongest the people, a most horrible sinne to forget G O D, as if the devill himselfe should teach. In the thirtie verse he calleth them theeuers, because they steale the word of G O D away from the people; like those that are still dissembling and discouraging men from the reading of the scriptures after the manner of the popish synagogue, for feare that their wickednesse shoulde be descried by the light of the worde. They that robbe by the high waie, take awaie but mens money or their worldly goodes, but these robbe mens soules of the most precious worde of G O D, therefore they are the greatest theeuers. And the better to effect their purpose the Lorde sayth in the one and thirtieth verse that they haue verie sweete tongues, and can make the people beleue that the Lord saith this, and the Lord saith that, when it is onely the deceit of their owne heart. In the two and thirtieth verse he saith, they are flatterers, and through their flatterie they cause the people to erre; & in a word he saith, that the Lord never sent them, neither gaue them any authority, and therefore they bring no profitte vnto the people, they preach and

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studie and take paines to no purpose, like the good wife that churmeth, and churmeth and can make no butter come. As for the people that haue vnder their ministerie, hee sheweth in the 2. verse that they be adulterers and swearers, full of wickednes and vngodlines, to shew that nothing but wildernes can grow vpon the ground that is tilled by such as are not according to the Lords liking. As for their owne behaviour hee sheweth in the thirteenth and fourteenth verses that it is suitable to their teaching: deceitfull and filthie ; broken out with all manner of botches and blaines , of foolishnesse, and filthynes , and adulterie and vncleanenes, and walking in the by-pathes of lies and falsehood, strengthning the hands of the wicked , that none can retorne for his wickednesse, and in one word more, they are ali, both prophets and people vnto mee, but as Sodom a sinke of sinne, and as the inhabitants of Gomorrah such an other sinke: this they are to me saith the Lord, thus they are in my eie whatsoeuer they seeme to be in their owne opinion, or in the iudgement of others, whome they haue blinded and bewitched : Thus we see what vgly creatures they are which runne before the Lord send them, which are ministers after mens hearts, but not after Gods heart , as a number of

*The second Sermon.*

blind guides amongst vs bee; the Lorde taketh no pleasure in them, nor in those foolish people that are contented with them; and therefore lets them alone to do as they list, and turneth them as false children, over whom he hath no care, but lets them runne as it were filth and vermine for want of trimming & washing with the water of his grace and spirit, whereas those that are of his sending forth, and such as hee takeith pleasure in, he will set them out in the best manner, and grace them with good gifts, and holie conuersation, he will make their words gracious, and their ministery to be reuerenced in the eyes and heartes of all that feare God, they shall bee mightie and powerfull in deliuerie of their message, they shall be fruitfull in the worke of the Lorde, and terrible in the consciences of the wicked, they shall bee blessed in the strength of the spirit, to turne many soules into the wayes of righteousness, euens so manie as GOD hath appointed, yea they and their people shall bee a righteous generation over whom the Lorde will haue a watchfull eye continually, to renewe and to repaire them with his grace and spirit, therof shall not so soone any sore seeinge to arise in their life, or anie corruption in their professi-  
on, but the Lord with his fauour and grace

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shall heale it againe, they shall be blessed of God to the good of Gods church which are pastours according vnto Gods heart, and none else; I doe not me ane such as are free from all corruption and staine of sinne, for such are not to bee looked for in this vale of corruption, but such as the Lorde hath sent foorth, and furnished with gifts, and sanctified for the worke of his church, And the like may bee saide of civil magistrates, and church gouernors, that if euer the church of God reape any good by any, it is by them that are not after Antichrists heart and lyking, or according to the worldes approbation, but according to Gods wordes liking, for God blesseth no ordinance but his owne.

This doctrine may haue a good vse in respect of those that bee Pastours, or that haue anie publique place of teaching in the church of G O D, it wiaie seeme to admonish them, that they approue themselves both for life and doctrine in the sight of G O D, to bee such as God liketh of, if they will doe any good in the worke of the ministerie, and thereupon reape any comfort to their conscience in the day of the Lord.

There be two markes that euery minister approued of God must principally aime at, not lucre, nor gain, nor worldly promotion,

## The second Sermon.

nor the yaine praise of the world, as the manner of many is, which shoothe as rouers doe at many markes, and neuer a one certaine. But the markes that Gods ministers must shoothe at, are the glorie of God and the good of Gods church, that they may say as *Paul* said, without checke of conscience, Our hearts desire and prayer to God is, that Israel may be saued. And so deere should the glory of God be vnto vs, and so great should be our loue vnto the church of God, that if it may bee aduaunced in the saluation of our brethren, yea of our enemies more then in their destruction, we shoule earnestly craue the same of the Lord, yea so earnestly, that rather then the Lord should loose any part of his glory therein, we ought to craue it with the hazard of our owne saluation, as the apostle *Paul* that singular paterne of zeale and loue did, when hee desired to bee accursed for his brethren sake, the Iewes which were his brethren according to the flesh. Some bende al their endeuor that they may be wel thought of with the Prince, or with the court, or with some noble man, or with the chiefe of their congregation, for wealth and authoritie, and some desire only to be popular, & approued of the multitude: & to bring this to passe, they take great paines, they studie hard, they reade much, they currie

Rom.10.1

Rom.9.3

f4

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fauour with one, and flatter with another; they serue the time, and turne with the time, watching the tide, that they may rovve with the same; and if they meet with any of their brethren labouring against their streame, him they belabour with their Inuictiues, though therein they doe striue against the streame of Gods eternall trueth; but what care they so they may haue the approbation of the world, whose glorie they doe hunt after like lusty *Nimrods*? and if they chance to misse of their purpose, as sometimes they are crossed as wel as others, are they not ready to fall sicke of *Hamans* disease, who was ready to die for sorrowe, because *Mordecat* did not bow the knee vnto him? It is a good blessing of God to be gracious in the eies of christian Princes, and great states, as it was a thing greatly to be reioyced at when *Theodosius* the Emperor of Rome embraced christian bishops which resorted vnto him. And the fauour of Gods people in the Lorde is a good fauour of God, which oftentimes hee giueth vnto his seruants, when they seek not after the same. But yet this is not the thing that Gods seruants must affect, but all their care must be both at their first entrance into the ministerie, and in the whole course of the same vnto the ende, that they may bee found Pastours according to Gods owne

## The second Sermon.

heart. Both credite and maintenance in this world are the good blessings of the Lorde; and it shall be lawfull for Gods ministers to enjoy the same so farre foorth as God seeth good for them; but yet they must take heed that they make not those things the ende of their worke; but that at the first, and at the last, we may be approued in the sight of god. The apostle had matter of reioycing in his countrey, for he was an Israelite, and of his bringing vp, for hee was brought vp at the feete of *Gamaliel* a learned man; hee could haue stooode vpon his learning, for he spake with tongues more then any other; if others were doctors, he was a doctor of the Gentiles, and many great priuiledges he had that others had not. But what, doth hee stand so much to the maintenance of those thinges? No, he counteth them all but dung to wiinne *Philip. 3.8.* Christ, he forgetteth them as things left behind him, so that hee may attaine vnto the marke that is set before him, euен the price of his high calling the Lord Iesus Christ: he careth not a point for them, so that he may approoue himselfe a faithfull workeman in the sight of God. And so shalde wee doe; if we be ministers approued of God, wee must not be as many are which make merchandise of the word of God: but as of sinceritie; but as of God in the sight of God,

## God wooing his Church

1.3.37. we must speake in Christ. If we be pastors  
 according to Gods heart, we must not praise  
 our selues, nor stand in neede of letters of  
 commendation vnto our charge; or of re-  
 commendation from them vnto others (as  
 the Apostle saith) but our flocke must bee  
 our epistle written in our hearts to be read  
 and vnderstoode of all men; not with incke,  
 but with the spirit of the liuing God. If we  
 be ministers approoued of God, wee must  
 giue no occasion of offense in any thing, that  
 our ministerie may be free from reproofe:  
 But in al things (saith the Apostle) we must  
 4 approoue our selues as the ministers of god,  
 in much patience, in afflictions, in necessi-  
 ties, in distresses, in stripes, in prisons, in  
 tumultes, in labours, by watchings, by fa-  
 stings, by purifie, by knowledge, by long  
 6 suffering, by kindenesse, by the holi-ghost,  
 7 by loue vnfained, by the worde of trueth,  
 by the power of God, by the armour of  
 righteousness, on the right hand and on  
 the left, that is, beth in prosperitie and ad-  
 uersitie, amongst friends and foes, by honour  
 and dishonour, by euill report and good re-  
 port, as deceiuers, and yet true, as vnkno-  
 wen and yet knovven, as dying and yet  
 liuing, as chastened and yet not killed, as  
 sorrowing and yet alvvayes reioycing, as  
 poore and yet making many rich, as ha-

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## The second Sermon.

uing nothing and yet possessing all things.) What a notable approbation is this? How many fellowes hath the holy Apostle saint Paule in this? This is for saint Paule alone, and such Puritanes as he was. Heere is no mention all this while of Dispensations, nor of Qualifications; nor of Pluralities, nor of Vnions, nor of Totquots, nor of any such implements, belike they were not allowed of in Saint Paules time; for if they had, surely the Apostle would not haue left them out, or it may be that they were not then in use, and the world is grovven wiser now then it was in saint Paules time:

*Oh quantum mutatus ab illo!*

The worlde is greatly altered since saint Paules dayes; it can no skill of saint Paules course. Well yet wee must learne to haue skill of it, if wee will be approoued in the sight of God. And if all the world do command vs, and yet God condemne vs, what shall it aduantage vs? Most miserable and wretched caitifes shall we prooue our selues to be, and better it had beene that wee had never beeene borne, if the Lord shall say hee knoweth vs not. This was *Micaiah* well perswaded of, and therefore hee stooode to the truth when foure hundred false prophets & flatterers stood against him; yea when the

## God wodding his Church

king and all was against him, but yet he was a Prophet according to the Lords heart, and that was sufficient for him. Many at the first, and a great while haue made a good shew of great sinceritie, that no man would haue taken them but to be men of God indeede (as good Prophets were called in old time) vntill they haue fallen by the world as *Demas* did, or till they haue fallen into fauour with the court, or the state, or till they haue taken som high degree of schooles, or till they haue climed vp the ladder of promotion, and then the date of their zeale, and painfulnes and sinceritie hath bin expired, and they haue turned ouer their coppy to others, & hauing made shiprake of faith & a good conscience, they haue gone forth like *Thamar* out of her brother *Ammons* chamber when *Ammon* had defloured her, she wēt out with her garment of diuers colors rent & torn; so they haue gone away with their garment of gods graces rent and torne, onely this difference is betweene *Thamar* and them, she wept & mourned for it, and so doe not they, but rather reioyce at their alteration, holding these things nowe as most vile, which before the time of their sinceritie they counted most precious: & this is yet a most feareful iudgement of God vpon them for their apostacie, for when they begin thus with tongue to pervert the truthe

## The third Sermon;

which before they haue professed, what doe they else but turne into that hie way which leadeth vnto the sinne against the spirit of truth. And being thus revolted from their first loue, they fell to be iust of *Sauls* humor, who perceiving himselfe to bee forsaken of the Lord for his hypocrisie, and dissembling in Goas busines, desired yet of *Samuel*, that he might bee honoured before the elders of the people, and then he was safe, that was all that hee looked after. So say they, let vs bee honoured before the elders of the people, and that is sufficient, for that is all that they looke after, as hauing their reward of men, and not of God.

The third Sermon of God wooing  
his Church.

JEREMIE Chap. 3.

Verse 15 *And I will give you Pastors according to mine heart, which shall feede you with knowledge and understanding.*



Ow the question groweth how  
we shal knowe who be pastors  
and ministers according to  
Gods liking, and who be not.  
The Lord Iesus doth best re-

## God wooing his Church

b.7.13.

solue that doubt in the 7. of *John* ver. the 18. thus; *He that speaketh of himselfe seeketh his owne glory, but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him*: that is, hee is a true messenger of God, and no counterfeit. A man is saide to speake of himself two waies, either when he speaketh before he be required to speake, or being required to speake, speaketh not the truth truely, but mixeth some deuice of his owne braine therewith: so did the false prophets, for both they ranne before they were sent, and also spake the errors of their own hart in stead of the word of the Lord: So did *Uzzah* that which he did of himselfe, when he put his hand to the arke of the Lord, because hee was not called thereunto of the Lord. So *Balaam* spake of himselfe though he spake the truth without adding or diminishing, because his couetous hart which serued for the wages of iniquitie, made him go when the Lord bad him to stay. When *Calphas* profecied of Christ's death, *S. John* saith; *This spake he not of himselfe*, that is, he did not inuent it of his own brain. But what is it for a minister to seek his own glory? to be infected with the stain of vainglory? no, for *Paul* was infected with that stain, as appeares by his own testimony; for therefore hee had a messenger of Sathan sent to humble him,

Jum.23.38.  
ad.11.

Joh.13.51.

Cor.13.7.

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*The third Sermon.*

lest he should be lifted vp out of measure for those heauenly reuelations which were giuen vnto him. What then? to extoll his ministerie and calling when iust occasion serueth? no neither, for the Apostle having to deale with such as went about to abuse his ministry. He extolleth his ministry in this maner; *Verely I suppose that I was not inferior to the very chiefe apostles.* But then indeed doth he seeke his owne glory, when he preacheth mans doctrine to please men. For *Gal.1.10,11.* *now, preach I mans doctrine or Gods?* (saith the Apostle) or *go I about to please men?* for if I should yet please men, I were not the seruant of Christ. *I certifie you brethren that the Gospell which was preached of me, was not after man.* And the apostle *cha.4.ver.17.* describes the vaineglorious false apostles by this marke, that they would exclude all others as no body, that the people might altogether affect them. *But what is it to seek Gods glory?* that is a very needful question indeed; *what is it to say God be praised, or, thanks be to God?* No, for so did the proud Pharisy who was compouned of vaineglory; and when he pronounced *Luke.18.* those wordes, sought nothing lesse then the glory of God, and nothing more then his owne glorie. *What then? is it to say, Let God be glorified?* No neither, for so did the persecutors of gods church when they excō-

## God woeing his Church

municatione their brethren, as appeareth in  
*Essay 66. 5.* like the Prelates, who beganne  
 all their excommunications and condemnations  
 with *In nomine Dei*; and so *In nomine*  
*Dei* burned, and imprisoned, and massacred  
 many of the deare saints and seruants of  
 God. And like vnto the former are the pa-  
 pists, who in all their idolatrous and super-  
 stitious seruices sing, Glory be to the father,  
 to the Sonne, and to the Holi-ghost, &c. Al  
 which do giue as much glory to God, as the  
 Iewes did vnto Christ, when they spit in his  
 face, and saluted him with the knee, crying,  
 Haile King of the Iewes. What then? to  
 speake Gods will without adding or dimi-  
 nishing? No neither; for so much did *Balaam*,  
 who for al that, sought nothing but his own  
 commoditie and gaine, and therefore is said  
 to serue for the wages of iniquitie. Howe  
 then? To come in outward humilitie, and  
 shewes of holinesse, as to professle wilfull  
 pouertie, to goe barefooted, &c. after the  
 monkish manner of the Popish friers, and o-  
 thers of that fraternitie? Nothing lesse; for  
 the apostle doth vtterly disclaime them, and  
 maruelleth that they which are dead with  
 Christ from the ordinaunces of the worlde,  
 will bee burned againe with traditions, as  
 though they liued in the world, and not in  
 Christ; as touch not, taste not, handle not,

.1.23.12.

.2.2.16.

.2. 11.

.2.1.2.1.1.

.4.2.20.

.23.

## The third Sermon.

which all perish with the vsing, and are after the commaundements and doctrines of men: Which things haue a shewe of wisdom (saith the apostle) in voluntarie religion and humblenesse of minde, and in not sparing the body, neither haue they it in any estimation to satisfie the flesh: thus the Apostle speaketh of mens traditions, to teach vs that we must thinke of them but as of burdens too heauy for the consciences of christians to beare, and shewes, without any substance they are in the sight of God. How then doth Gods minister seeke the glory of God: First, in speaking; then marke his doctrine. Secondly, in liuing; then marke his life: for the first it is said, he speaketh not of himselfe; for the second, it is said, there is no vnrigheteousnesse in him, that is, hee is not a subiect to sinne and wickednesse. Counterfeit and false apostles are deceitfull workers, (saith S. Paul) & can transforme them selues into the Apostles of Christ, and no maruell (saith hee) for Sathan himselfe is transformed into an Angel of light. Thereafore it is no great thing, though his ministers transforme themselues as though they were the ministers of righeteousnesse. But *ex fructibus*, by their fruits, (saith the Lorde Iesus) you shall know them. The sorcerers and soothsaiers of Egypt did imitate, or ra-

Ioh.7.18.

2. Cor.11.13.

Math.7.20.

## God wooing his Church

ther counterfeit *Moses* and *Aaron* in many things, so doe the ministers of the deuill counterfeit the ministers of God in many things: but as *Moses* did one thing which the sorcerers could not do; so Gods messenger doth one thing the other cannot doe; that is, they seeke the glorie of him that sent them. Now when the people saw *Moses* do that which all the cunning men of Egypt could not do, they said; this is the finger of G O D: so when men shall see a man seeking in his whole ministerie nothing but the glorie of G O D that sent him, they must needes saie, This is a minister of God.

In the doctrine it will appeare two waies; First, by the matter deliuered; secondly, by the manner of deliuering. For the matter, it shalbe such as God hath put into his mouth, that he may say as the apostle did, *That which I haue received of the Lord, I haue deliuered vnto you, and if an angell from heauen shall preach otherwise then the apostle preached, he is to be accursed.* And herein he is not to holde himselfe sufficiently discharged, if hee declareth some part of Gods will, and leaueth out some part thereof, but he is to deliuere to the church of God, the whole counsell of God, as time and occasion serueth; and yet in such sort as shall bee most profitable for the

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people, for wisedome and faithfulness must waite one vpon another in the minister of God. And still hee is to meeete with such things as obscure the glorie of God, as *Paul* did when he came to Athens, & percei- A. 17,  
 uing them to be addicted to idolatry and su-  
 perition, he aduanceth the true God, and a-  
 baseth al false gods, & that he doth 2. waiers.  
 First, by setting foorth in God his power, his  
 goodnes & his prouidence; secondly, by de-  
 claring the vanitie of idols, & the ignorance  
 of the Athenians. Againe, the manner is to  
 be obserued; and that our doctrine may win  
 glorie to him that sent vs, two things are re-  
 quired: First, concealement of huinane skil-  
 fecondly, demonstration of the spirit; both  
 which are evident in the example of the A-  
 postles preaching, who may bee a patterne  
 of true preaching to all the doctours in the  
 worlde. VVhen I came vnto you brethe- 1. Cor. 2. 1.  
 ren (saith hee) I came not with excellencie  
 of wordes, or of wisedome, shewing vnto  
 you the testimonie of God, for I esteemed  
 not to knowe anie thing among you, sa-  
 uing Iesus Christ, and him crucified. And  
 I was among you in weakenesse, and in  
 feare, and in much trembling. Neither  
 stooode my worde, and my preaching, in  
 the intising speech of mans wisedome, but in  
 plaine evidence of the spirit, and of power. 42

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Pauls drift is to reproue certaine teachers at Corinth: but for what? not for heresie, but for the manner of their teaching, and in that for two things, for humane eloquence, and wisedome, neither are they simplie reprooued for these, for they are good in their place, but because they made a shew of them in declaring of Gods message. And in the fourth verse, humane wisedome is opposed to the euidence of the spirit, to shew that they which studie only for humane learning and eloquence, cannot preach in the euidence and power of the spirit. And this he prooueth by many arguments. First, the doctrine that I taught was Gods will and testament, *ergo*, I must not vitter it in matter and forme after men, but it must bee shewed as hee set it forth. Secondly, in the second verse, *I haue purposed to know nothing but Iesus Christ and him crucified*; that is, to professe nothing else, for hee could not but know many things more, therefore the profession of all humane wisedome was to bee laid aside. Thirdly, in the third verse, hee saith, it was in much weakenesse, feare, and trembling, because hee was to deale with the deuill, and with men of beastly condition, who could not be subdued with gallant shewes of humane strength, nor with flanting and flourishing in humane eloquence &

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wisedome. Fourthly, in the 5. verse he sheweth a notable reason why it was thus, and why it must be thus; lest your faith shoulde stand vpon mans wisedome, rather then in the power of God, and so man shoulde haue the glorie of conuerting mens soules to the faith, which is proper to God only: therfore, in the ministerie the power of God must only be shewed in demonstration of the spirit, and of power. Fifthly, we haue this treasure in earthen vesselles, that the excellency of that power, might bee of God, and not of vs. The minister is compared to a vessel, and a homely one, hee sheweth a treasure in it: Whatsoeuer therefore is in man must be hidden: that when the treasure worketh, the vertue which is of God, may be ascribed vnto God, and not to man. But then it will be denraunded of some, what vse there is of arts, of doctors, and fathers, and the tougues, if they may not be shewed & alleaged in the publique ministerie of the word. To whom we may answere, that as those things are the good blessings of god on his church so there is a priuate vse of them in study, to helpe the man of God to find out doctrine and to set it forth, but in publike they are not to be shewed, by the testimony of the apostle, except it be in disputations and controuersies against those that rely vpon them as the papists do.

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As there must bee a concealement of humane eloquence and wisedome , so there must bee a demonstration of the spirite , as the Apostle sheweth in the fourth verse of the second chapter and the first epistle to the Corinthians, and that is , when the minister so deliuereþ the word, that the people may perceiue , it is not hee that speakeþ, but the spirite of God in him. The whole foureteenth chapter of the first epistle to the Corinthians, is a commentarie of this point , and in the foure and twentieth verse he sheweth , that if there be propheciing, that is expounding, and applying to the cōscience, the scripturs in a knownen tongue: if an idiot, or an vnbeleeuer come in the meane time he is rebuked, and iudged of al, that is, he shall take himselfe so to be, for the secrets of his hart shalbe made manifest, and so he will fall downe and worship God, and say plainly, that God is in you indeede. And thus must men prophecie to worke this effect, they must bee as *Michaiah* was , full of power , by the spirit of the Lorde , and of iudgement and of strength , to declare unto Iacob his transgression , and to Israel his sinne. The Apostles were not permitted to witnesse of Christ, till they hadde receiued the spirite that must execute it. And in the second of the Actes it is sayde, that

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it lighted on them like fiery tongues, to shew that the spirit of G O D maketh the speech to burne. Then wheresoeuer the speech toucheth, it burneth by the outward signe, the inward worke is signified by all which we may see that there must be no demonstration of the person, but of the power of the spirit. And further, because explanation is the verie soule of the spirit, therefore that especially must bee laboured for; for in man is soule, and bodie, and spirit. The <sup>1. Thes. 5. 2</sup> soule giueth life. The spirite liueliness; and is the moouing and stirring of the affections. The doctrine must also haue application, or else it is dead; now when it is applied by the spirit, it is most liuely and effectuall.

The liueliness and power of the worde thus preached, appeareth in this demonstration. Take a thing that is redde hote, and lay it to another thing that is colde, and it shall kindle a heate in that too. So the ministers tongue is a fierie tongue, <sup>novve simile</sup> when it is brought to mans fences and vnderstanding, it worketh the like heate in them, so that the power of the spirite is conueyed vnto them. And thus an impression is made in the heartes of the people. And when the man seeth this, he falleth downe, hee glorifieth G O D, and reuerenceth the minister.

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minister, & God in him. And for the better procuring and preseruинг of this reverence : it is verie requisite also, that his message bee deliuered with authoritie and maiestie, as *Paul aduiseſeth Titus* ; the reason is in the *2. Cor. 3.20.* The minister is an embassador for Christ; now the embassador beareth his person that sent him, hee is his vicegerent to speake and do that that he himſelfe doth; therefore the whole function must bee with authority. It is said that the people were aſtonied at Christs doctrin, because he taught them as one hauing authority, and not as the Scribes, to ſhew that the minister ſhall neuer moue by his doctrine, except it be with authority. He that wil approue himſelfe in the ſight of God to be a minister after the Lords liking , and win glory to him that ſent him, muſt haue his life clothed with robes of holines and righteouſnes. I mean not that a ho- ly life is eſſentiall to a minister, ſo that he is no minister that wants it, but that it is neceſſary for a minister, for many ſhall ſay at the laſt day to Christ, *Wee haue prophesied in thy name*; to whom anſwere ſhalbe made againe, *depart from me ye workers of iniquitie I know you not.* The neceſſitie of it may appeare by many reaſons : firſt, a minister vniſtill hee bee ſanctified hee ſhall neuer ſoundely, and liuely vnderſtand the word of G O D: for

the Lorde reuealeth his will vnto the humble, and his counselles vnto them that feare him, and to none else. Lawyers become cunning by long reading; and Phisitions by experience; yet no man was euer a perfect, sound, and iudicall diuine without holines. This knowledge is rather feeling, then learning, in abundance of heart, rather then extreame studie, sent by God to good men: so that, hee that can say with *Dauid*, *I loue thy lawe*, Psal. 119.117 may say, *I haue more vnderstanding then my teachers*. It is the equitie of God, vnwilling to obey, vnwoorthy to knowe; for what should hee do with a talent which wil not vse it? Therefore he which forbiddeth pearles to swine, staies his hand from casting knowledge to the wicked, except so much as shall condemne them. Further, the ignorant people cannot see the ordinance of God, but they vse to iudge of a mans minister by sensible things which they see in him; therefore a good life is necessarie in a minister. For they say, because he liueth according to his teaching wee will heare him, as *Herod* heard *John Baptist*, because he was a Mar. 6.20. good man and a godly. If teachers of humane artes shall tell generall things without examples, it is hard to learne of them: so if teachers of diuine things shall teach onely without examples, it wil be as hard to learn

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of them; therefore the minister must set a  
 copie with his life, which the Apostle saint  
 Peter requireth when hee saith, *Feede the  
 flocke of God, which dependeth on you, caring  
 for it, not by constraint, but willingly, not  
 for filthy lucre, but of a ready minde, not as  
 though ye were Lordes ouer Gods heritage, but  
 that ye may be ensamples of the flocke.* VVhat  
 manner of examples ministers must bee,  
 Saint Paule sheweth, I. Timothie. 4. 12.  
 when hee saith, *Bee vnto them that beleue  
 an ensample, in Worde, in conuersation, in  
 loue, in spirite, in faith, and in purenesse.* It  
 is said vnto all men, Be ye holy; but it is en-  
 ioyned the minister more specially. to be a-  
 dorned both with inward and outward hol-  
 linesse. Inward holinesse standeth in faith  
 and a good conscience, which the Apostle  
 Paul would haue to be in *Timothie*, as wea-  
 pons, without which he cannot fight a good  
 fight; the first is, a perswasion of the trueth,  
 or true doctrine: the other excuseth a man  
 in euery action, and therefore *Salomon* cal-  
 leth a good conscience a continuall feast.  
 And Paul laboured to keepe that aboue all  
 things; for *I endeuour my selfe to haue al-  
 way a cleare conscience both towards God, and  
 towards men.* Outward holines which must  
 be in the minister of God, is set foorth in I.  
 Tim. 3. 2. *A Bishop must be vnreproouable.*

23.3.3

Tim. 1.19.

20.15.15.

24.16.

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Againe, there be outward dueties required of him, in regard of his person. In regard of his familie, in regarde of his calling, and in regard of strangers. First in regarde of his owne person, he must be vnblameable, so farre from outward crimes, and grose sernes, that hee must bee free from all iust cause of suspition, because he must reforme others; not to be free from sinne, for that is not possible in this life. Hee must wisely conceale his infirmitie from others, for being once knownen, they are as a barre cast in the way of the people to stumble at. And howsoeuer great and foule faultes in an other man seeme to bee but small, yet euery light infirmitie in the minister is accompted as a plague-sore running vpon him, the which maketh him to be abhorred of the profane and ignorant sort: therefore if the minister shoulde make his infirmitie knownen vnto them, it were all one as if hee shoulde say, I haue the plague about me, and so make them to abhorre both his person, and his doctrine.

Secondly, in regarde of his ovyne person it is required that hee be the husband of one wife, for in those times men had two wiues, and then he might not be a minister, because that hee hadde broken the holie ordinance of almighty God in himselfe,

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which should see it kept in others. If hee had bin such a one, and now is single, or joyned onely to one, hee may be a christian, but not a minister. And the like is to be said of him that hath been sometime a Preacher of the gospell, and after that fell to be an ido-  
later or a Popish priest, and is now a profes-  
sor of the gospel again; the church may vp-  
on his repentance take him for a christian,  
but hee ought not to serue in the publique  
ministerie of the word, as yet many doe, be-  
cause hee is not onely blemished himselfe  
worse then a man that wanteth a member,  
which in no wise might serue in the worke  
of the ministry, but also is a fowle scarre in  
the face of the church, which must be remo-  
ued, that the church may looke with a loue-  
ly and comely countenance, that her friends  
may be in loue with hir, and not through hir  
ugly and deformed visage, be occasioned to  
loathe her: and this is that which the Pro-  
phet *Ezechiel* in plaine words hath recorded  
in this manner, *Thus saith the Lord God, No  
stranger vncircumcised in heart, nor vncircum-  
cised in flesh, shal enter into my sanctuarie: Nei-  
ther the Levites that are gone backe from mee,  
when Israel went astray, which went astray  
from me after their idolles, but they shal beare  
their iniquitie. And they shal serue in my san-  
ctuarie, and keepe the gates of the house, and mi-*

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in the house. [But how shal they minister?] they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serue them : that is , they shall serue as drudges to doe all the seruile worke that belongs to the sanctuarie, like the Gibeonites, who were appointed by Ioshua to carry wood and draw water ; and why? because they serued before, their idolles, and caused the house of Israel to fall into iniquitie; *Therefore haue I lift vp mine hand against them (saith the Lord) and they shal beare their iniquitie.* Ezech.44. 12, *And they shal not come neere vnto me, to do the office of the priest vnto me, neither shal they come neere vnto any of mine holy things in the most holy place , but they shal beare their shame, and their abominations which they haue committed . And I will make them keepers of the watch of the house, for all the seruice thereof, and for all that shal be done therein.* 13 14

Now if any man will obiect against this that hath been spoken, that *Paul* was a persecuter of the gospell, and yet afterward was caled to be a preacher of the gospel, he may; but it will not serue his turne; for first, *Paul* was not a preacher before he was a persecuter, for then had hee beeene a right apostata, or backe-slader from the faith, as those men were of whom I speake before , as namely, such as were preachers and professors of the gospel

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gospel in king *Edwards* dayes, and persecu-  
 ters of the gospel in *Queene Maries* dayes, &  
 then to become preachers of the gospell a-  
 gaine in *Qu. Elizabeths* dayes; such Apostataes  
 I meane was *Paul* neuer, neither are they  
 to be admitted into the ministerie nowe.  
 Secondly, *Paul* was extraordinarily called  
 and conuerted; it doth not therefore follow  
 that any now-adays shuld looke for an ex-  
 traordinary calling, when the same Apostle  
 hath laied down an ordinarie rule, for an or-  
 dinarie ministerie, and amongst other rules  
 hath laide downe this for one, that a mini-  
 ster must be vntreprooueable: but it is verie  
 evident, that such apostataes and runnagates  
 from the faith (which haue made also others  
 to fall away with them) are very iustly to be  
 reprooued. Thirdly, it is required of a mi-  
 nister of God, that he be watchfull, because  
 the church of God is subiect to the tempta-  
 tions of heretike, and Sathan, therefore he  
 must of necessity be resident vpon his charge,  
 that he may be acquainted with the natures,  
 and conditions, & opinions of his flock con-  
 tinually, & so meet with euery inconueniece  
 as it ariseth before it grow to a head, *Cursed is*  
*he that doth the worke of the Lord negligently;*  
 If negligence in the Lordes worke be accu-  
 sed, then what blessing can a Non-resident  
 look for vpon his non-residencie? for there

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can be no greater negligence in doing of the  
Lords work, then for a minister to leaue his  
place & standing, wherein god hath set him,  
and to comitt the care ouer vnto a hireling  
which was cōmited to him, like the vnkīnd  
nurse which turneth ouer the childe to ano-  
ther, whom the parents of the childe newer  
trusted withall. If any wil say they can be but  
taught, & as good by one as by another, they  
do but deceiue themselues. For if thēselues  
should commit their owne child to a nurse,  
whom they haue made choice of before an-  
other, they would not like it well, nor take  
it well if that nurse should take her wages,  
and post it ouer to another, and say, it can be  
but kept, or, it can be but fed, and as good by  
one as by another. Besides that, the Lord in  
his word exp̄ly condemmeth such kind of  
dealing in the priests of Israel, charging thē  
to haue broken his couenant; and How? be-  
cause they had brought in strangers to pol-  
lute the house of God, being vncircumcised  
in flesh, and in heart, who offered with the  
bread, fat and bloud, which the Lord calleth  
abominations; shewing the reason of it, for  
ye haue not kept the ordinances of mine holie  
things, but you your selues haue set others to  
take the charge of my sanctuarie; which ma-  
keth as directly against Non-residents and  
their Curates or substitutes as can be; for if  
such

Ezech.44.

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such care was required of the Levites and priestes vnder the ceremonies of the lawe, which were but shadowes of Christ and the gospel. How much more ought the ministers of the gospel to haue this care to looke vnto the worke of God themselues , vnto whome is committed, not the shadowes, but the substance it selfe, euен the Son of God, who was the ende of those ceremoniall figures and shadowes, and the dispensation of the gospel of Christ , wherein is exhibited more cleerely vnto the church of God euен Christ Iesus himselfe alredy come, and crucified, and in heauen glorified , which farre exceedeth al those things which were committed to the priests and Levites : which did also exhibite Christ vnto the church , but more obscurely, and a farre off. Now if God would not dispense with them for committing the charge of his house then, to others, much lesse wil he dispense with vs for committing the charge of his house nowe , to others . And admit that their substitutes be honest men, godly, learned, and painefull too, which yet is but seldome ( though sometime) seene, if they be not troubled, nor called into question as others be, yet wee must know that God hath not promised any blessing, but to the labours of such as he hath ordained and set ouer his people, and not ouer

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euerie hireling, for God will blesse no ordi-  
nance but his owne, what care and intent so-  
ever men haue.

Fourthly, it is required of a minister, that  
he be sober, that is, there must bee a mode-  
ration of all his affections, and of al his appe-  
tites, as in eating and drinking, in apparel,  
in recreation, in companie keeping, and  
such like, vnto which must be ioyned mo-  
destie, that in good and seemely order, his  
outwarde behaviour must not be offensiuue,  
he must be free from all light speeches, or  
shewes, hee must learne to beare his per-  
son orderly, in dignitie and grauitie, as be-  
commeth the minister of God: It is also re-  
quired, that hee bee harborous and full of  
hospitalitie, according to his abilitie, and an  
entertainer of the faithfull; hee must be also  
apt to teach, & able to deliuer the word, and  
to apply it aptly and fitly, according to time,  
place, persons, and al occasions, as *Esay* saith,  
he had a tongue to speake words in due sea-  
son, which (as *Salomon* saith) are like aples of <sup>11a, 50. 43</sup> golde with pictures of siluer, most precious  
and comely, wherof one is worth a thousand <sup>Pro. 25. 11, 1</sup> of others, & hath more grace then ten thou-  
sand. There be threē foule vices, which must  
be remoued from his person. First hee must  
not be giuen to wine, that is, alwaies to sit by  
it, as they that take plesure in it, like thē that

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cannot eate, but stil must haue wine. *Timothy* might drinke wine, not for pleasure, but for his helth, & for pleasure too, so it be not ordinarily. Secondly, he must be no striker, if he cannot ouercom his people by exhortation, & instruction in his publike function, hee may not strike them. In his family he may strike his seruants and his children when they deserue correction, yet with discretion, for then he is both minister and master. And in wars also he may strike the enemie, when by the magistrate hee shall be thereunto lawfully called, for hee is both a minister and a subiect. Thirdly, he must not bee giuen to filthy lucre, as they that liue of the gain of vsury; or of cards and dice, and other gaming, or by any gains that come by hooke or by crook (as the prouerbe goeth) against the law of God & man. The reasons are taken from the contrarie causes, for strokes come from anger, & he must bee a man that can bridle his anger: and couetousnes is the cause of filthy lucre, as it is the roote of all euill, which must not be in the man of God.

It is required of Gods minister in respect of his family, he be such a one that can govern his family wel. For the gouernment of a family is a great stay of a church, and common wealth, that is, when by the example of the minister others gouerne wel, yet there is

Duties in respect  
of his family.

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sufficient doctrine in the word to gouern by. Then doth the minister gouerne wel, when his whole family is in subiection, and obedience of the magistrate, and willing to suffer when they offend: now if any looke for liberty, it is children; therefore the apostle putteth children for all, & saith that they must be in subiection; thertore much more seruants: & that this may not seem a smal matter, he saith that it mast be in al honesty; or comelines, to shewe that there is decencie in that family; when euery childe doth his duety, and great comelines is in subiection; the reason is, if a man cannot rule his own family, how can he rule Gods church? therefore he is not a minister after the Lords heart; that bringeth vp his children dissolutely: and here by the way we may see, that God doth not require of the minister either a single life; or a monkish life nor a whorish, & adulterous life, which who so leadeth in popery is better accepted then he that liueth in holy estate of matrimony.

In regard of his calling to the faith it is required that he be not a yong plāt or a nouices; gods church is compared to a vineyard: those which are couerted are as it were broght out of the field, & planted in the vineyard: now if if these be but as of a years growth or so, they are not fit to be ministers, lest they being puf- fed vp (as many are) fal into temptatiō of the

In respect of his calling to the faith,

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A man newely conuerted, hath not sounde knowledge, & so falleth by ignorance of his mind to error, and so to heresie by pride, and so is in the same sin with the devill: nay, the apostle saith, in the condemnation of the devill, that is, to be without a sauior, or not to be sauied: therefore we ought to take heede, for the danger is great, pride and liking of hart, wil bring a man to the diuils sin; if it pufte vs vp, then are we gone; pride keepeth out humility, which must needs receiue Christ. He that can ascribe confusio to himself, keepeth out pride, or at the least fighteth against it.

The last property that is required to be in a minister, is in respect of strangers. He must haue a good testimony of thē that are without, euen of infidels, who are not yet conuerted. So he must behaue himselfe, that euen frō the wicked (if it be possible) he may haue a good report. Hee must be curteous to all, good and bad, not curteous to the faithful, & austere to the wicked, but curteous to al: the reason is, lest he fal into reproch, & the snare of the devill. The reson of this duty is drawn frō the inconueniēce that wil folow the contrarie; for whom must hee convert? the wicked: then if he come into hatred with them, hee shall be able to do them no good, if they blasphemē God and him. And thus by reproch, hee is cast into the snares of the de-

espe of  
ngers.

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vil, either to be dissolute, & not to care what he doth, or else desperate of verie griefe and sorrow of heart: by which we may see what danger it is to raise vp slander of any man: it is as much as a mans soule is worth, for this giueth the deuill occasion to worke vpon a man. And a man may speake that which may make another man come to destruction, so much as lieth in him that so speaketh. The world is a place where satan hath al snares on ech side, therefore we must take heed. They that lie in the snares, it may be, see nothing of all this, but those who haue bin in, and are gone out, doe see them, therfore it is needfull to pray, *Leade vs not into temptation, but deliuer vs from euill.* And thus much for the duties and qualities of a minister in respect of his own person, of his family, of his calling to the faith, and of strangers, by which (togither with that which hath beene saide of his doctrine) it may easily appeare who be ministers according to the Lords heart or liking, and who be not: It followeth in the text.

*Whiche shal feede you with knowledge and vnderstanding.* Now the Lord sheweth what benefit they shal reape by their pastors, namely knowledge and vnderstanding; they shall not only be to Gods liking, but also for their soules good: nay, they cannot be pastours to Gods liking, except they be also for the be-

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nefite of Gods people; for God liketh well, when his church thriveth wel, & the church thriveth wel when it groweth in knowledge and vnderstanding; for that is the way to grow strong in faith & repentance, & loue, and in zeale, and in patience and in al the la-  
ving graces of the spirit of God, to know and to vnderstand the waiēs of the Lord. This knowledge is the knowlege of Gods wil re-  
vealed in his worde, which sheweth both what his purpose is concerning all men, both good and bad, wicked and godly, the faithful and vnsaintfull, the elect and the re-  
prohate, the saluation of the one, and the damnation of the other, the assurance of both, the meanes and the causes of both. It sheweth also what is required of al men to be beleueed, & what to be practised, for the ad-  
uancement of his glory. This is called the knowledge of God in Christ Iesus, where-  
in standeth eternall life, *John chapter seuen-  
teene verse 3.* This knowledge of God is the first and chiefest principle in christian reli-  
gion, because without it, it is not possible for any man to worship him, as he ought to bee worshipped of vs, for the Apostle saith, how shall we call on him, on whom we haue not beleueed? and how can we beleue in him, of whom we haue not heard? and how shall we heare without a preacher? as if hee should

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say, we can doe none of these things without knowledge; for knowledge is the end of hearing and of preaching: therefore doe we preach and heare, not to make the scriptures better (as some sencelesse idiots doe imagine) but to bring men to the knowledge of the truth. Now as the apostle speaketh of faith and prayer, which bee twoo especiall parts of Gods worship, wee can neither beeleeue aright, nor pray aright without knowledge, so may it bee saide of feare and loue, and all other points of the true worship and seruice of God, that men can neither feare God aright, nor loue God aright, nor confes him aright, nor acknowledge his gouernment aright, without the knowledge of those things.

And for the better bringing vp of men in this holy knowledge of God, the Lord hath giuen his statutes vnto *Jacob*, and his ordinaunces vnto *Israell*, which hee hath not vouchsafed vpon all nations, for the heathen haue not the knoledge of his waies; Psalme a hundred fortie and six. And these statutes of God are contained in the bookeſ of the olde and new Testament called the holie Scriptures, by the waie of excellencie, which being rightly vnderstoode of vs doe bring vs directly to the true knowledge of God, and of our selues. And because there

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are in the scriptures som things that be hard and darke to our vnderstanding: therefore the Lord hath ordained pastors & doctors, whome hee hath also furnished with giftes of knowledge and vtterance, and learning, and sanctification, that they may teach the Lords people the true meaning of the scriptures, and so traine them vp in the knowledge and obedience of the Lord.

By this then it appeareth how necessarie it is for all Gods children to haue the knowledge of G O D, the vnderstanding of the scriptures, and the preaching of the word amongst them by a painefull, faithfull, and learned ministerie. And on the other side, it bewrayeth the pestilent daunger of ignorance and ignorant ministers, and also the barrennesse of bare reading, without the tillage of expounding, of catechising, of doctrine, of exhortation, and of application, the which is the life of doctrine; by which holy meane, as it were, with the Lords ploughs the fallow groundes of mens hearts are broken vp, whereas otherwise the seede is but cast amongst the thornes, as *Jeremy* speakes. When the Queen of Ethiopia her chamberlaine was reading the prophet *Esay* in his chariot, *Philip* asked him if he vnderstode what he read, to shew that a man may reade and reade againe, and bee never the nearer

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without an interpreter, as that noble man confessed; for how can I vnderstand (saide he) without a guide? Therefore *Ezra* (when he had read the scriptures) he also gaue the sence, and caused the people to vnderstand the reading, to shew, that bare reading is not sufficient to bring men to vnderstanding. Nehem.8.8. And therefore our sauior Christ also, when hee had read a place of *Esay* that concerned himselfe, hee closed vp the booke, and ope- Luke 4.30. ned the text, making application thereof to his hearers: whereupon it followeth in the same place, that all that heard him bare him witnes, and wondred at the gracious words that proceeded out of his mouth, to shewe, that preaching giueth grace to reading. And when the word read is opened, and applied, then men beare witnesse of the trueth, that is, they knowe what to holde and beleeue for trueth, and not before. This the apostle *Paul* knew very well, and therefore hee did not onely teach the Ephesians openly, but priuately also in euery house, going from house to house, warning, and exhorting eue- Act.20.40,3. ry one as hee had occasion, to shewe what course those sheepeheardes must take that would bring their flocks vnto the green pa- stures of heauenly comforts, and the liuing waters of eternall happinesse, both growing and flowing out of the lively fountaines of

## God wooing his Church

knowledge and vnderstanding in the holy word of God. And further, for the necessity of knowledge & vnderstanding, what could the lord say more to shew the greatnes ther-of, then to call them by the name of foode, or meate and drinke, for so he doth; *I will give you pastors, which shal feed you with knowledge and vnderstanding;* as if knowledge and vnderstanding were foode of the soule, and so they be to teach vs; as there is nothing more necessary for the strengthening of the bodie, then meate and drinke, so there is nothing more necessarie for the sauing of the soule then knowledge and vnderstanding. Take away from the bodie ordinary sustenance long, and it starueth. And take away knowledge and vnderstanding from the soule, and it perisheth: Therefore as Christ said when he raised vp *Iairus* daughter, giue her meate, so the Lorde saieth, when the soule is raised vp to the life of God; giue it meate; but that must be knowledge and vnderstanding.

Againe, as knowledge and vnderstanding are here called food, so pastors are called feeders, as if they were nurses, & the people as babes & children, which neither know what is good for them, nor howe to dresse their meat nor how to feed themselves. And therefore many doe not vnfitly compare the bare reading of the scripture vnto a whole loafe

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set before children, which must bee cutte in  
peeces, and be diuided before it can profit  
them. The preachers are also called feeders,  
to shew that they must be like nurſes in abi-  
lities, in affection and discretion. Some haue  
wherewith to feede their childeſ, but they  
are vnkind and vnnaturall, like cruel harlots  
that kill their children, that they may not be  
troubled with theſe. Some beare a good affec-  
tion to their children, but their breſtes are  
drie, and they haue no meate to giue them  
when they crie for it ; as in the great famine  
of Samaria. Some haue wherewith to feed, but  
for want of discretion to obſerue the childeſ  
nature and conſtitution, as also the weaknesſ,  
or strongnesſ of the ſtominack, the frowardnesſ  
& tendernesſ of thinfaneſ, and the cauſes of al,  
it happeneth that much is giuen, and little  
digested, & great pain is taken to little pur-  
poſe, becauſe the child is either misdiected or  
diſtempered, or handled too tenderly, or too  
rigorously. Therefore in the feeders of the  
ſoule there ought to bee ſufficient ſtore of  
knowlege, there ought to be a louing & ten-  
der affection, tempered with wiſedome and  
diſcretion, that euery one may haue his due  
portion faithfully diſtributed vnto him, and  
that in due time and ſeafon. It is a lamen-  
ble hearing to heare the children crie for  
bread, and it ſhall be anſwered againe by the

## God wooing his Church

Nurse, I haue none for thee, thou must  
 starue, for I haue none to giue thee. But it  
 is a thousand times more lamētable to heare  
 the soules mone for want of spiritual foode,  
 oh what accompt haue they to make vnto  
 God that take the place of spirituall nurses,  
 and haue no milke in their breasts, that is,  
 know nothing to any purpose? is it nothing  
 to starue the Lordes people? Is the murthe-  
 ring of mens soules no sin before the Lorde?  
 O that the smoky *Kemarius* of this our age,  
 as vnpreeching ministers and non-residents,  
 and such like did consider well of this point:  
 then would they not leaue their occupations  
 and trades, as many haue done, and betake  
 them to the ministerie, as their last refuge,  
 for liuing and maintenaunce sake, but they  
 would leaue the ministerie as fast: and be-  
 take themselues to some other trade of life  
 againe, and wish that their heades were  
 fountaines of teares, that they might weep  
 day and night for the slaughter and destruc-  
 tion which they haue made of the Lordes  
 people. VVhich they were better to doc  
 nowe while the Lorde doeth allot them a  
 time of repentance, then heereafter in hell,  
 from whence there is no redemption. Oh  
 that our Patrons, and Bishops likewise did  
 enter into the due consideration of this  
 point, then should not so many symonaicall

## The third Sermon.

and vnworthy worldlings be presented and admitted, nor so many godly and painefull pastors be dismissed as ther are, to the great woe and sorrowe of many poore soules that haue receiued most sweete comfort from their blessed ministerie and painefull ende-  
ours in the Lord.

But now it is time to enter combate and encounter with our aduersaries the Papists: nay the aduersaries of Christ and his church about this point, who wold beare the world in hand, that Ignorance is the mother of deuotion, and that there is no necessitie of the scriptures for the common people, but that euery one must beleue as the church beleueth without any further triall or examination had of the matter by the word of God. Which bloody doctrine, and vuncomfortable assertion we shall see (by Gods grace) to fall downe and breake his necke at the sight of the trueth, as *Dagon* the idoll of the Philistines did at the presence of the Arke.

Ignorance (say the Papists) is the mother of Deuotion. And Ignorance (say the Protestants) is the mother of damnation. Now ther is great oddes between Deuotion and Damnation; as much as is betweene ignorance and knowledge, or between light and darknesse. Indeede of Popish deuotion, whose fruities are idolatrie, and superstition, and sa-

## God wooing his Church

crilege, and blasphemie, and pride, and ambition, and couetousnesse, and treason, and all abhominations, and in the ende, eternall damnation. Ignoraunce is the mother, but not of true deuotion which pleaseth God. Knowledge and Ignorance be contrarie one to another ; and as they be contrarie causes; so their effects must needes be contrary, and that by the rule of contraries; for, *Contrarium contraria est ratio*. Now if knowledge be the roote of faith, and of loue, and of zeale, and of obedience, and of all vertue and goodnessse, as it is, then is not ignorance the roote of faith, but of vnbelief, not of loue, but of hatred, not of zeale, but of rashnesse and coldnesse, not of obedience, but of rebellion, not of goodnessse, but of mischiefe ; and therefore not of deuotion neyther, but of damnation.

In the ninetie fift Psalmie the Lorde accuseth the Iewes of hardnes of heart, tempting of God, and continual rebellion against the Lorde for the spate of fortie yeeres, and addeth this withall as a reason of all their wickednesse, that they knew not the waies of the Lorde ; for which cause, the Lorde sware in his wrath, that they shoule never enter into his rest, to shew vs what bee the fruities of ignoraunce ; which if it bee the mother of deuotion, it is of such deuo-

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tion as bringeth foorth all manner of ini-  
quicie, and shutteth men out of eternall fe-  
licitie.

In the fourth Chapiter of the Prophet *Hosea*, in the first, second, third and fourth  
verses, the Lord hath a controuersy with the  
inhabitants of Israel, because there was no  
trueth; nor mercie, nor knowledge of God  
amongst them, but swearing, and lying, and  
killing, and stealing, and whoring, and op-  
pression, for which things the Lord telketh  
them that the land shall mourne, and euerie  
one shall be cut off, to shew what is to bee  
looked for where the knowledge of God is  
wanting.

When the Prophet *Esay* reprooved the Is-  
raelites idolatrie, and hypocrisy, hee saide;  
Knowest thou nothing? as if he should say;  
these are the fruits of ignorance. In *Philip.*  
the first chapter and the ninth verse the A-  
postle prayeth God, that the church might  
abound in knowlege and iudgement, which  
hee woulde not haue done, if ignorauce  
were the mother of deuotion. Our Sauiour  
Christ commaundeth his church to search  
the Scriptures, adding this as a reason, that  
they beare witnesse of him, and shewe the *Ioh.5.39.*  
way to eternall life, to shew that ignorance  
is not the mother of deuotion. By this may  
we see how much we are beholding to the  
Panists

## God mowing his Church

16.21. papists for shutting vp the doores of knowledge against the church of God. They are like the Philistines that put out the eies of Sampson, that so they might the better make sport with him, and when the Papists had put out the right eye of knowledge in the church, they might then make them doe what they list themselues. They are like the cruell *Nahash* the Ammonite that would make no couenant with the Israälites, but vpon condition that euerie man woulde put out his right eye. The rauen when hee falleth vpon a sheepe, the first thing hee doth, is to picke out his eies, that so he may the more easily deuoure the body; so when the Papists fall vpon the sheepe of Christ, the first thing they labour to effect, is to put out their eies of knowledge, that so they may the more easily prey vpon their bodie and goodes too. They tell vs forsooth that the searching of the scripture is the cause of errour. And our sauour Christ saith, therefore you erre because you kniowe not the scriptures, which of these must we beleue, the Papists or our Sauour Christ? They tel vs that the scriptures are hard to bee vnderstoode, but the Lorde saith. All the words of my mouth are righteous, there is no lewdnesse, nor frowardnesse in them. They are all plaine to him that will understand, and

22.24.

23.26.

Drayton

## The third Sermon.

straight, to them that would find knowledge. The papists say, they are hard, and the Lord saith, they are plaine and straight; which of these now shal we beleue, the papists, or the Lord? Indeede saint Peter saith, that in the writings of his brother Paul, there are some things hard to be vnderstoode, which ignorant and vnstable men doe peruerce as they doe all other scriptures to their condamnation: now if they be hard, we see to whome they are hard, to the ignorant and vnstable, but not to those that desire knowledge, to them they are made easie by the Lorde. Therefore it must stand vs in hande to bee well repaired, and sanctified by fayth and prayer, when wee deale with the scriptures, and bee truely resolued to bee reformed thereby, or else wee may fall into errour, as a iust recompence of our pride & presumption. **V**When the Israelites shoulde come before the Lord, they must be sanctified to day and to morrow saith the Lord: when we come to the handling of the scriptures, wee come before the Lorde, and therefore wee must bee throughly sanctified, and with Moses, wee must put off the shooes of our carnall affections when wee come to deale with the booke of G O D, for the scriptures are the mount, from which God doth shew himselfe, and the bush out of which goeth

2. Pet. 3. 1, 6

Exo. 19.

## God wooing his Church

a flame offire. In them the Lord speaketh to vs, and wee heare the wōrds of euerlasting life, wee must therefore strip off all our affections, and fall downe before the Lorde with feare, and knowe who it is that speakeith. His wōrde is holy, let vs take heede therefore into what hearts we put it; wee may not receiue it to pufse vp our hearts, & to waxe proud with knowledge, we may not yse it to maintaine debate, and contention, to vaunt our selues, or to make shew of our cunning. His wōrde teacheth lowlinesse of mind to know our selues. If wee learne not humility, we learne nothing. The scriptures are Gods mīsteries, therefore bee not too curious: they are Gods sea, therefore take heede that wee bee not drowned in them. They are Gods fire, therefore take we heed that wee bee not burned in them. They are the glorious sunne of the Lorde, to giue light to them that sit in darkenesse and shadow of death, but they that gaze ouer hardly, vpon the sunne, take blemish in their eie sight. Now if wee come to the wōrde of God with that feare, and reverencē, & paier, and faith, and repentance, and loue, & zeale, and humilitie, that should be in vs, wee shall easily proue the papists liars, in saying the scriptures are hard, & aboue the reach of the people, as *Thucydides* the heretike saide, whom

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Saint Augustine therefore reproueth verie  
 sharply in writing against him. And great  
 reason had hee for it, for God himself telles  
 vs otherwised. In Deuteronomie chapter 30.  
 11,12,13,14. verses he saith. *This commandement which I give thee this day, is not hidden from thee, neither is it farre off. It is not in heauen, that thou shouldest say, who shall goe up for vs to heauen, and bring it vs, and cause vs to heare it, that wee may dooe it? Neither is it beyonde the Sea, that thou shouldest say, who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that wee may doe it?* But the worde is very neare vnto thee, euен in thy mouth, and in thy heart for to do it. And in the nineteenth Psalme he saith, that the law of the Lord is perfect, conuerting the soule, the testimonie of the Lord is sure, and giueth wisedome vnto the simple, the statutes of the Lorde are right, and rejoyce the heart, the commandement of the Lorde is pure, and giueth light vnto the eies: David saith, *The word of the Lorde is a lanterne vnto his feere, and a light vnto his pathes, and hee and wee must see all by one light.* Nowe if the light bee darke, then what is cleare? or what can hee see that cannot see the light. It is expedient (sayth a reuerend and learned Father,) that something shoulde be couered to make vs more diligent in reading, more desirous

August. 13.  
5. Ca. 1.

Psalme. 139.

Psal. 119. 105.

## God waaing his Church

to vnderstand, more seruent in prayer, more  
 willing to aske the iudgement of others, and  
 to presume the lesse vpon our owne iudge-  
 ment. It causeth a man to take that profit by  
 paines, which he could not take by negli-  
 gence. And al things (saith he) are plaine to  
 him that hath sound knowledge, but to fools  
 the most easie places seeme hard; for how  
 can wisedome enter into a fooles heart, or a  
 wicked mans heart, both which are enemies  
 vnto wisedome? They are like the Owle  
 that cannot see the brightnesse of the sunne,  
 not because the sunne beames are darke,  
 but because his eies are weake, and cannot a-  
 bide so cleare a light. But the Papists tel vs  
 that they are not for the common people, as  
 though forsooth the common people were  
 none of gods people, or had no souls to saue.  
 The scriptures bee bread and drinke which  
 nourisheth vnto everlasting life, (saith the  
 same father) & great cruelty it is (saith he) to  
 starue Gods people to death; But what, are  
 they vnfit to haue the scriptures because they  
 bee poore? why Christ saith, the poore re-  
 ceiue the gospell, and blessed are the poore  
 in spirit, for theirs is the kingdome of hea-  
 uen; if the kingdome of heauen bee theirs,  
 why shoulde they not haue the scriptures,  
 as their euidence to shewe for the saide in-  
 heritance? What then? Are they vnfit to

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haue the scriptures, because they are vnlear-  
ned? why the apostle saith, I esteem to know nothing but Christ, and him crucified: & our saviour Christ saith, that his father hath hid these things from the wise & learned of the world, and revealed them vnto babes, and simple ones. And the Apostles were sent to all creatures, learned, and vunlearned, poore, and rich. There is none too poore, nor too rich, nor too olde, nor too yong, but whosoeuer hath eare to heare hath learning inough to be a hearer. The wifest, and the leatned men in matters of this worlde, haue not alwaies prooued the readiest to set forth the glory of God; for who resisted Moses and ~~A~~  
ron? not the people, but the king & the chief of Egypt. Who stooode against Elias, but the priests of ~~Baal~~? who stoned the prophets, but the wifest in Israe? who crucified Christ, but the Scribes and Pharisees, not the common people? wherein wee may see that fulfilled which the apostle alleadged out of the prophet, speaking in the person of God, I will <sup>1. Cor. 1.19.</sup> destroy the wisedome of the wise, and wil cast away the vnderstanding of the prudent; where is the wise? where is the icribe? where is the dispueter of this world? hath not God made the wisedome of this world foolishnes? for seeing that the world by wisedome knew not God in the wisedome of God, it pleased God by

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the foolishnesse of preaching to sauē those  
that beleeue, whether they be poore or rich,  
learned or unlearned, that is no matter, so  
they beleeue they shall be sauē, by the  
means of preaching, which by the wisedome  
of the world is condemned for foolishnesse.  
And thus we see the Papists condemned of  
most horrible crueltie and murther, for that  
they woulde of their charite starue Gods  
church, by withholding the food of know-  
ledge and vnderstanding from them.

It is further to be obserued, that those pa-  
stors are promised of the Lord to come as a  
gift, both to shew how vnworthy wee are of  
such a blessing, as also to teach vs how thāk-  
fully we shoulde receiue it at the hands of the  
Lord that is the giuer. *I wil give you pastors,*  
*&c.* as if he shoulde say; when you haue them  
you must not take them as due vnto you for  
your deseruings (for you deserue no good  
thing of me) but I will freely bestowe them  
vpon my church. Amongst temporal bene-  
fites there is none like a good wife: and a-  
mongst spiritual benefits there is none like a  
good pastor: And both are sent from God,  
to those that feare him with this posse vpon  
them, *donum Dei*, the gift of God; that if a man  
should aske, Who giueth this woman to be  
married to this man? the Lord doth reach  
his hand as is were from heauen, saying, that

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do I; so if any man aske, who gaue this pa-  
stor to this congregation? and other such  
to the rest of his church; the Lord doth an-  
swere from heauen and saith, that do I: he  
is my gift. And to those that turne vnto me,  
I will giue pastours according to my heart;  
for house and riches are the inheritance of the  
fathers, saith *Salomon*, but a prudent wife com-  
meth of the Lord *Pr. 19. 14.* So a good pastor  
comes not as house and land, by inheritance,  
but as a good wife comes, and that is of the  
Lord. Such pastours and teachers are sent as  
speciall loue tokenes to the godly, whereby  
they may knowe how the Lorde doth loue  
them. But ignorant ministers, and Non-re-  
sidents, and tune-singers, & idoll shepherds,  
and such like are sent of God to the wicked,  
as *Saul* was giuen to Israell in his wrath to  
plague them withal, and to strengthen them  
in their sinnes, and so to seale vp their con-  
demnation, as *Salomon* saith of a harlot; *The*  
*Lipps of a strange woman are as a deep pit* and *Proverb. 22*  
*be with whom the Lord is angry shall fall in-*  
*to the same;* so may it be said of wicked pa-  
stors and blinde guides, they and their peo-  
ple goe together into the ditch, and they  
whome the Lord is angry with, shal be pla-  
gued with such. The Apostle *Paul* saith,  
that Christ ascending vp on high gaue gifts  
vnto men, some to be apostles, some to be

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pastours and doctors, &c. and those he gaue  
 to his church, for the gathering together his  
 saints, to teach vs that they are not sent of  
 God like marchandise for our money (as Si-  
 mon Magus thought of the gifts of the holi-  
 ghost) but they are sent as gifts, and are to be  
 received as the gifts of the Lord. The only  
 way to obtaine such gifts, is by prayer, The  
 haruest is great (saith Christ) and the labou-  
 rers are few, pray ye therefore to the Lorde of  
 the haruest, and he shall send foorth labourers,  
 to shew that God will haue his gifts dra-  
 wen from him by prayer, that is, he w<sup>t</sup>ll be  
 knownen and acknowledged to be the giuer  
 of them, as men will say, if hee had asked it  
 of me, I would haue giuen it him; so doth  
 the Lord say; if they had asked such pastours  
 of me, I would haue giuen them such. This  
 therefore is the cause why there are so fewe  
 true labourers in the Lordes haruest, and so  
 many wicked loiterers, because the church  
 in generall, and congregations, and christi-  
 ans in particular, are not earnest enough in  
 prayer vnto God for them; for (as Esay faith)  
 We shold not give the Lorde any rest, but, as it  
 were, wearie him with our prayers, w<sup>t</sup>ll be  
 repaire the decayed places of Zion, and build up  
 Ierusalem in her perfect beaute, which is the  
 praise of the worlde; Neither are good pa-  
 stors gotten, nor bad ones displaced, by rai-

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sing and libelling against Bishops, and the  
gouernours of the church, (as some haue  
thought) nor by factious and seditious draw-  
ing of multitudes to practise against the  
sworde of authoritie, nor by robbing the  
church of her children, nor by scisivaticall  
seperating of our selues from the church, as  
hereticall schismatikes doe thinke, nor by  
withdrawing of their liuings as covetous  
worldlings imagin, but by humble suing to  
God with prayer and supplications, for so  
are his gifts obtained; so that if men woulde  
leue their scurrilous libelling, and their vn-  
seemely railing, and their vaine talking, and  
their scisivaticall seperating, and their sedi-  
tious banding, and their truell dealing, and  
now another while trie the Lord by turning  
vnto him, as here he requireth vs, and plie  
him with our humble prayers, as Christ hath  
commaunded vs, there is no doubt, but it  
would goe better with the poore church of  
Christ then it doth; for if we do that which  
is required of vs, most certaintely the Lorde  
will performe that which hee hath promi-  
sed. Nowe where the Lord hath bestowed  
such pastors, and planted the meanes of sal-  
uation, there is much (no doubt) required  
againe. Two things doth the Lord expect  
and looke for at their hands which haue re-  
cieued such gifts of the Lorde; namely, loue

What is requi-  
of them that  
have good pa-  
stours.

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and obedience: for loue requires loue again: and seeing these gifts are sent frō the Lord as special tokens of his loue & fauortoward vs, his maiestie lookes for great loue again of vs towards the gift for his sake that gaue it, & towards the giuer for his own goodnes sake, which only moued him to giue the gift. And sith he giueth them to feede vs with knowledgement & vnderstanding, he laboreth that we should grow and thriue therby, that is, to be the better reformed, both in iudgements & also in our maners. But that it may appeare the better what loue we owe to the Lord in this respect; we ought to consider the greatness, goodnes, & value of the gift, wherby we shal al see the great loue and goodnes of him that is the giuer. *Every man is friend vnto him that giueth gifts;* then every man should loue the Lord, for none giueth so many gifts as he doth; yea for the gifts which men giue, the Lord is to be loued, because they had neither what to giue, nor wil to giue, vntill the Lord giue both. Al the gifts of the Lord are either bodily or spiritual, temporal or eternal, general or special; some are common to man & beast & some are common to good and bad, to the reprobate & the elect, as meate, & drinke & apparel, appetite and digestion, houses and lands, cattle and corne, gold & siluer, health and welth, wife & children, beuty & honor,

orish. 19.6.

peace and plenty, learning and wit, wisdom and policy, frends and promotion, and many such like, the least wherof deserueth and requireth that wee shoulde loue and feare the Lord with al our harts, with al our strength: but besides these, the daily giftes which the Lord giueth to man, and to the earth, & the sea, and the heauens; yea the whole world for mans vse they are infinit, that to go about to iüber them, were to measure the sea with a spoon; for which we return nothing but our sins, which are mo than his benefits: yet such is his goodnes that giueth al, & forgiueth al. But amongst al the Lords gifts, there is none comparable to pastors that feed mens soules with knolledge & vnderstanding. When David would set out the greatness of this gift, he reherseth many works of god shewed in his church, for which he is to be praised; *Praise the Lord, O Ierusalem, praise thy God O Zion, for he hath made the bars of thy gates strog, & hath blessed thy children within thee, he setteth peace in thy borders, & satisfieth thee with the flour of wheat.* When he considereth the benefit of Gods word, he saith; *He sheweth his word vnto Jacob, his statutes and judgements vnto Israel: he hath not dealt so with euery nation; to shew that the word of God is a speciall blessing, and not to be reckoned amongst such things as are common to all nations of the world.*

Psal. 147. 13, 14

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## God wowing his Church

When the Apostle saint Paul would set out the greatnessse of this gift, he saith, that *the grace of God which bringeth salvation hath appeared*, meaning the gospel, to shew that men cannot be sauved without it; so great, so good, so excellent, and so necessarie it is. All other blessings are of the grace of God; there is an enriching grace, a healthy grace, and a wealthy grace, and a healing grace, &c. But this is called the sauving grace of GOD. David prefetreth it before his kingdome, because it did comfort him in his affliction; *if thy word (saith he) had not beene my comfort in my affliction, I had perished*, to shew that the word of God is better then a kingdome. This may make the children of God the more to loue such messengers, as bring such tidings of peace, and to feare such a God, as giueth such gifts vnto men; but as for the wicked whose eies the god of this worlde, that is, Sathan, hath blinded, to them it is but as a tale of a foolish thing, for they are like the swine, which finde more sauour in the mire, then in sweet perfumes; or like the dunghil cocke, that had rather find a graine of corne, then a precious stone. If sweete floures be givuen to him that hath his fences, they will smell sweete, but a dead man feeleth no sweetnesse in them, though they be put to his nose; so the spirituall and regenerate

## The third Sermon.

man shall feele the sweetnes and goodnes of this gift, but the carnall man, in whome is not the life of the spirite, shall never make any account of it. Againe, the faithfull doe not onely loue the giver for his gift, but also maketh much of the gift, for the givers sake; as men will say of their friends giftes or tokens, I will not part withall, I wil keep it full daintily (though they haue no vse for it) for his sake that bestowed it on me: much more doe the faithfull reuerence the ministers of Christ, and their pastours which la-  
bour amongst them in word and doctrine, and are ouer them in the Lord; they make much of them, yea they haue them in singu-  
lar account for their workes sake, and keepe them very carefully, both because the Lord gaue them, and they haue a maruelous com-  
fortable and heauenly vse of them to eter-  
nall saluation. Whereas the wicked who never knew the worth or want of good Pa-  
stours, nor the necessitie of knowledge and vnderstanding, doe they take them to bee sent of God as tokens of his loue, or as the onely meanes of saluation, or doe they feare the Lord euer the more for such gifts? or do they loue and reuerence the gifts for the gi-  
vers sake? or doe they account of them for their sake? No, no such matter, they knowe not what these things mean, they take them

God wroting his Churc

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rather for their enimies, as *Achab* did *Elijah* who said, hast thou found me O my enemy? they take them as men sent of the Lorde, or rather come out from the deuill to plague them, and to trouble them, as *Herod* and *Ierusalem* thought of Christ: and after that rate doe they vse them, with all reproches and mockes that can be denised, with al disdaine, with all maner of iniuries and slanders, and thus doe the wicked rewarde their pastours which feede them, which they woulde not doe, if they did take them as the gifts of God: but al this ought not to discourage pastours and preachers of the worde, because base persons doe basely account of them, but rather confirme them in the faithfull execution of their office, taking the hatred of the worlde as a sure token of their ministers effectuall working, and let them learne to play the parte of a nurse with their people, who hath manie a foule hande with the childe before shee can bring it to anie perfection. And let them bee content to become like torches, which burne out themselfues while they giue light vnto others, not fearing the faces of men because the Lorde is a brasen wall betweene them and their aduersaries, and though they bee ill rewarded of the worlde, yet let them bee glad, for as much as they looke for their te-

## The third Sermon.

ward from the lord who hath set the aworke.

*I wil giue.]* The last thing we haue to obserue here, is, that the Lord doth not onely say you shall haue pastors, but *I will giue you pastors according to my heart* : if his people will repent, hee will performe that which is promised & none other for him; this is greatly for the *confirmatiō* of the churches faith, when the lord himself doth promise a thing, & vndertake the performance of it himself. If a man had made such a promise the performance remaineth doubtful, because he wanteth power, or skil, or constancie, his minde may alter, or meanes may faile, or hee may bee crossed with some higher power ; but with the Lorde is no such thing, for he hath both power and skil, and is alwaies the same and changeth not, neither is there any power aboue him to crosse his maiestie. If an angel from heauen had made such a promise, yet the performance is doutful, because he is but a creature, & is subiect to the checke, & controlement of the Lord; but if god say he wil, it shalbe, as the Centurion said, *Lorde doe but speake the word & my servant shalbe whole*; whē the power & wil of god do meete, then there wants nothing to let the matter, but our sins. *Lord if thou wilt* (saith the leaper) *thou canſt make me cleane*. *I will* (saith Christ) *be thou cleane*, and immediatly the leprosie was cleansed.

Luke.7.7

## God woeing his Church

But this people were in captiuitie, & their  
 enemies had dominion over them : how wil  
 the Lord restore them? very wel; for the lord  
 is able to do it either by force of angels, as he  
 deliuered Peter out of prison, or by men, or  
 by other creatures, as he deliuered Pharaon, or  
 by turning their enemis hearts, as he turned  
 Saules heart, when he followed David to kill  
 him, according to the saying of Salomon.  
*When a mans waies please the Lorde, hee will  
 cause his foes to become his friends, or without  
 meanes, onely by that worde, whereby hee  
 made heauen and earth and all the worlde,  
 when matter was wanting.* Hereof we haue  
 many examples: God said he woulde make  
 Israel a mightie people, could Pharaon pre-  
 vent it? no, though hee said, *Come and let vs  
 worke wisely with them, iest they multiply &c.*  
 God said David should be king, could Saule  
 preuent it? no, though he said, *I wil giue him  
 my eldest daughter vpon condition that he  
 bring mee a hundred foreskins of the Phi-  
 listines, thinking by this pollicy to make a rid-  
 dance of him.* God said Elizabeth shal raigne,  
 could any defeat her? no, though first they  
 fisted her for treason, as conspiring with  
~~Wise~~, and then Gardiner the wolfe cried stil,  
*Stub vpp the roote, stub vp the roote: then  
 how many waies haue beene deuised since  
 to subuert her by papists, and traitours, and*

## The third Sermon.

saies, and the vnholy leagoges, and all with  
the deuill himselfe, having sworne & vowed  
urdeath; yet she raigneth, thanked be God,  
and long may she raigne. O Lord we beseeche  
thee for thy mercies sake, in despite of all  
thy enemis: here we may see that veredict  
that is in the Prouerbs, There is no counfalte, Pro.11.30  
or wisedome, nor strength, against the Lord.

And in another place he saith, Many deuises  
reina mens heart, but the conseil of the Lord  
will stand. If any thing hinder good things  
from vs, it is our sinnes, but no deuise of man  
or deuill, they shall doe no more then the  
orde hath appointed. Our sinnes are the  
chief causes, and the wicked are instrumen-  
tall causes, and vsed by the Lord like Pissur,  
who was called the stasse of the Lord to  
luge his church withall. And therefore  
many take a wrong course to haue the chur-  
ches estate bettered, they trie out upon the  
me, and the state, and the Bishops, and pa-  
sons, and the dumbe ministeres (I speake not  
now in defence of any mans fault or coniug-  
ion) but their owne houlehold are vnrefor-  
med, they and their families are ignorant and  
vrafare, they abuse the good gites of god al-  
eady bestowed, and yet they find fault, they  
sue no more, like childe that walk their  
beats to the dogges and then eate for more:  
they say, so long as such and such beare they

Pro.19.31  
Ier.5.33,1 Cor.11.28  
1 Cor.11.32

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## God wooing his Church

In the church, neuer a good minister shal be long at rest, and I know not what, neuer looking what hurt their rashnes and prepostorous blind zeale doth procure : but they are much deceiued, for let those that call vpon the name of God departe from euill, and turne vnto the Lorde, and then looke what his maestic hath promised, it shall surely be performed, though the tyme be prolonged for the exercise of our faith, & patiēce. It is sufficiēt for vs, if the Lord saith he wil do it, though he do not tell vs when, and howe he wil do it, hee hath wayes know to bring his counsel to passe. With this [I wil] of promise of God let vs learne to arm our selues against all temptations, all feares, all doubts, and all lets whatsoeuer, let men take heed how they enterprise any thing against the will of God, what meanes soeuer they haue to effect their purpose, for if they say, they will, and the Lord say, hee wil not, or if they say, it shal not be, and the Lord saith, it shal be, all their murmuring & bandyng and consulting, and practising will be in vaine; Son

~~the 34.12. and 17.33.~~ charib said he would come against Ierusalem

Iem with a mighty host, and make them eate their owne dunge and drinke their owne pissle, but the Lord said he shold not shooe an arrow into Ierusalem, and it came to passe as the Lord said. Esai said hee would kill

## The third Sermon.

brother *Jacob*, but he did not, the Jewes vow-  
ed neither to eate nor drinke till they hadde  
killed *Paule*, but if they had kept their vowe  
they had starued. *Herod* thought to haue kil-  
led Christ, but hee coulde not, and many o-  
thers haue purposed many other things, but  
the Lord hath disposed of them according  
to his own wil and pleasure; and all to shewe  
how truely *Job* spake when he said, *The hand  
of man is not able to accomplish the devise of  
his heart*. As this is a singular consolation at  
all times, so now in this hard time of dearth  
and scarcitie, the Lord doth promise vpon  
the true repentance of his people, to blesse  
the earth, with plentic, & to satisfie the poore  
with bread, let the wretched cornemongers,  
and couetous caterpillers say, the price shall  
not fall, the Lord that hath said the word wil  
do it mauger their beards, and cause them to  
fall too, with shame inough if they repent  
not: let no man say as the noble man of *Sama-*  
*ria* said, *Though the Lord should open the win-* 2 King.7.14  
*dowes of heauen and raine downe wheate, &c.*  
I will not beleue the words of the prophet,  
lest he see it, but enjoy it, not as hee did, that  
was troden downe in the gates of the cittie.  
And to conclude, seeing as we are readie to  
take a mans word for any thing, if hee be an  
honest man, and of any credit or ability, and  
think our selues safe, if the prince, or a mea-

## God wroting his Church:

mer person say; I will giue thee this or that  
 How much more ought we to take the Lord  
 word for any thing that he promiseth, wh  
 is all sufficient and faithfull? yea if wee do  
 doubt of the matter when hee saith, I will, or  
 presume when hee saith, I wil not, wee offe  
 his maiestie that iniurie, which we our selues  
 would hardly let go vnreuengeed at any  
 mans hand, if it lay in our power  
 to reuenge the  
 same.

## P I N I G.

